

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

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NEW SERIES  
VOLUME XXXIX. No. 43

DR. J. E. BYRD

Our Baptist cause and every good cause have lost one of the best friends and helpers they have had in our generation in the passing of J. E. Byrd of Mt. Olive. For thirty-four years he has served as Sunday School Secretary of the Mississippi Baptist Convention Board. He succeeded Dr. L. P. Leavell who was with us in that position only a short time. He had demonstrated his devotion to this kind of work and his fitness for it in his own church, and the Lord promoted him to the larger field. His term of service with the Board surpassed in length of time, that of any one ever employed by the Board in any capacity. And there was never any criticism of his conduct of the work.

He had a sublime faith in the value of this work, and like the apostle he magnified his office. He believed the Bible to be the very word of God, and that the teaching of it was the highest function of the ministry and of the church. He believed in a regenerated man as the instrument of God in understanding and interpreting the word. He believed in the best possible preparation for this high task, and that this preparation could and should be a life long process.

But he did not believe that the work should end in teaching and in knowing the Bible. He believed that it was a Book by which men were to be saved and their lives transformed. We were with him some years ago in an institute in Natchez College, a school of the Negro Baptists. He was teaching the book "Winning to Christ." He found there were two colored girls in the class who were not Christians. Before the week had passed he had won them to Christ. In all of his teaching the practical Christian aim was never lost to view.

Along with his work in the Sunday School Department, he constantly did the work of an evangelist. Like Major Penn he was not an ordained preacher, but he was anointed of the Holy Spirit as an evangelist. He knew the gospel and knew how to present it appealingly. Many of the leading churches in the state and out of it had him to preach in their meetings. He was thus engaged when his fatal illness came on. He did not depend wholly on preaching to a congregation. He dealt with people one by one. Along the wayside, on the train, or wherever he was thrown with them, like Philip he obeyed the voice of the Master who said, "Go join thyself to the chariot." "And he brought him to Jesus" could be said of brother Byrd as it was of Andrew.

Because of his long service and the nature of his work, it is doubtful if we ever had a man in Mississippi who visited as many churches in the state as he did. He was known, esteemed and loved from one end of the state to the other. His wisdom made his counsel sought after and his utter sacrificial devotion to the cause of Christ enshrined him in the affections of his brethren.

He was a many sided man. While his chief work was with the Sunday schools, and he did much work as an evangelist, he was useful in many lines of endeavor. He was for many years one of the most influential members of the Board of Trustees of Mississippi Woman's College, and made provision for the payment of his



DR. J. E. BYRD

endowment subscription. He was a member at the time of his death of the Board of Trustees for the State Institutions of Higher Education. And we happen to know personally how effectively he labored to preserve their high moral standards. He was a member of the Board of Trustees of the Southwestern Seminary at Ft. Worth. He had been president for two years of the Baptist State Convention. And we do not know any man who had more wholesome influence in determining the policies of the Convention. The Sunday School Board in Nashville regarded him as one of their most trusted and devoted employees, and contributed to his support through all the years of his service. He took an active part in the affairs of his town and county. He was probably the most trusted leader in his own church. He was one of the leaders for civic righteousness in the state, and had great influence with those in positions of authority. Though he was not an ordained minister, Mississippi College conferred on him the honorary degree of Doctor of Divinity, because he did teach the Bible.

J. E. Byrd was born May 10, 1872; attended high school in Jasper County and the Normal College at Iuka, taking also a business course in Nashville, Tenn. He married Leona McLaurin McNeill, May 11, 1898. To them were born eight children of whom seven survive, five daughters and two sons, all of them an honor to their father and mother. He was one time a member of the Mississippi Legislature. He attended the World's Sunday School Convention in Rome in 1907. In 1923 he went to the Baptist World Alliance at Stockholm and toured Europe, Egypt and Palestine.

The Lord greatly blessed his labors. And while he was busy about the Lord's work, he was devoted to his family and his church. His reward is great in earth and in heaven. For more than a year he has been in poor health. Indeed for many years, he worked in spite of infirmities. He did not spare himself. To him was fulfilled the word of Jesus, "If any man lose his life for my sake, he shall find it." May our Father in heaven perpetuate His grace in those who loved him, and show great favor to his companion, who sacrificed uncomplainingly with him through the years.

## Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*

### IN SELF DEFENSE AND IN THE INTEREST OF THE MISSISSIPPI BAPTIST CONVENTION AND ITS CREDITORS

Some of the brethren are jumping on me for offering the only solution thus far offered which will pay Mississippi Baptist Convention debts on time. Brethren, please stay off of me until all the facts are in. Do not keep your eyes on me, but keep them on the \$126,000.00 of indebtedness due December 1, 1937—just one month and four days away. Honesty should come ahead of everything else. In these discussions I refuse to be personal. The problem is a Convention problem. The debt is not mine. I did not make it. I opposed the making of the debts. I did not oppose the endowing of our colleges. I opposed endowing them by borrowing money with which to endow. We could have raised cash, since first bonds were issued, sufficient to endow our colleges. In so doing, we could have saved more than \$300,000.00 in interest to this date simply by raising the money before we spent it. No, this is not my debt. I paid up my Five Thousand Club pledge last year through 1947, but gave again this year. Had all Five Thousand Club members paid up last year, the debt would have been paid in full. So, the Convention's debt is no longer mine. But as a Baptist I shall help my brethren to pay it as long as I am able, provided the Convention and its institutions and agencies cease to make debts. Those who are expected to help pay debts should have a voice in the making of the debts.

Brethren, don't be too hard on me; don't make it too personal. I am, however, determined not to become offended by what may be said or written, either prior to or during the State Convention. Furthermore, I expect to accept the verdict of the Convention as final. The Convention, however, should have all the facts before rendering its decision.

If I have offended, how? Was it by giving as much to pay school debts as have any of our leading school men? Was it by taking on the duties of the secretaryship of the Education Commission for nearly four years in addition to my regular duties as Secretary and Treasurer of the State Mission Board, and that without a cent of additional pay, during which three years and ten months the principal of the indebtedness has been reduced \$171,000.00? Was it by encouraging the State Mission Board to sell the last vestige of its property and apply the proceeds, to the amount of approximately \$60,000.00, on the indebtedness of the Convention, incurred in the interest of its schools? Was it by voluntarily reducing my own salary three times, which salary was already smaller than that of the majority of the State Mission Secretaries of the South, and now less than the salaries of our college presidents? (And theirs are none too large). Or was it by selling the home which the Board furnished me (thereby losing the use

(Continued on page 5)



## Sparks and Splinters

The discontinuance of Home and Foreign Fields has been followed by the publication of "The Commission" by the Foreign Board and "Southern Baptist Home Missions" by the Home Board.

"The Churchman," an Episcopal paper published in New York refused to publish an article from the bishop of New York because he had first sent it to the daily papers. Next time the bishop will know better.

The debt of the Foreign Mission Board a few years ago was over a million dollars. It has been reduced to \$341,500.00. The budget of the Board for next year will be less than this year for regular support of missions.

North Ft. Worth Church, Texas, had a three weeks' revival meeting. The pastor, F. D. Rodgers, preached and Roy A. Walker led the singing. There were great crowds, many saved and many rededications, according to report sent us.

Pastor J. R. Breland of Jackson, La., reports the greatest meeting in the history of the church. Dr. J. W. Mayfield preached the old time gospel. The church and town were greatly blessed. The church will go forward with greater plans. Painters have begun their work on the building.

The church at Cascilla sends the following: "Rev. V. Ratcliff who has served as our good pastor for the past two years has resigned to serve other churches near New Orleans where he is attending the Baptist Bible Institute. We feel greatly indebted to him for his faithful and noble service, and wish him much success in all his work."

Of the 178 missionaries of the Southern Baptist Convention in China only thirty have been removed to other lands. Mothers and little children are being brought home, also any whose age or health may prevent them from serving in war-time. The Foreign Mission Board has so far received only \$16,000 for meeting this emergency and has already spent \$25,000.00. Relief is needed not only for the missionaries, but to provide for Chinese Baptists in distress.

Pastor D. A. McCall of Philadelphia, whose church is to entertain the State Convention and the Pastors' and Laymen's Conference, Nov. 15-18, asks that all expecting to attend these meetings will drop him a card notifying him where and how you will arrive, your desires as to location and how many in your party, and their names. The hotels are already practically filled up. But the homes will be open to messengers. Last year Philadelphia entertained the Sunday School Convention with 400 people and could have taken care of 100 more. They are expecting about the same number at this Convention. Write him right away.

Associational Clerk, W. J. Shoemaker, says that Jasper County Association was entertained graciously by Fellowship Church in connection with their centennial. Officers re-elected: L. D. Bassett, moderator, and W. J. Shoemaker, clerk and treasurer. Eighteen churches reported, the Dushau church having dissolved. All churches had revival meetings, reporting 80 baptisms. Total membership 2,105. Fifteen reported Sunday schools; seven B. T. U.'s; nine W. M. U.'s. These last contributed for all purposes \$1,329.34. Total gifts by churches were \$6,478.03, of which \$1,540.55 went to missions and benevolences. Reported 53 members of the 5,000 Club.

Four hundred foreign missionaries of the Southern Baptist Convention are participating in the Foreign Mission Board's Pension Plan which is operated by The Relief and Annuity Board at Dallas. Fifty-one retired missionaries are receiving pension checks monthly from this fund. No more missionaries will ever have to depend upon friends or relatives for their support when they break down or retire because of old age. Thomas J. Watts, Executive Secretary, The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas.

Evangelist A. D. Muse reports a good meeting just closed at Bridgeport, Ala. He began a six weeks' meeting at Scottsborough, Ala., Sunday.

Mrs. Lettie Lawton of Shreveport has given \$1,400 to provide a pasteurizer and cold storage plant for the Baptist Children's Home at Monroe.

Pastor D. H. Barnhill at Pelahatchie had his brother, Rev. D. A. Barnhill of Hattiesburg, help him in a meeting, closing last Sunday. There were fifteen additions.

The district association composed of churches in New Orleans met last week, having night sessions only and extending from Monday through Friday. There are 24 churches in the association, several new ones this year and others expected next year.

Dr. W. F. Yarborough was one of the four living ex-pastors which attended the semi-centennial of Parker Memorial Church in Anniston, Ala. Four others have passed away. Dr. Yarborough spent several years in Alabama, but most of his pastoral work has been in Mississippi.

The Foreign Mission Board says that a letter received from Miss Willie Kelly written Sept. 23 reports that Miss Juanita Byrd and Miss Rose Marlowe have been recalled from Manila to Shanghai. They wished to remain in Shanghai for whatever service they could render to the distressed Chinese. Later, we hear that Miss Byrd has sailed for America.

Pastor H. T. Sullivan of Longleaf, La., says that they have 39 families in their church, and 41 copies of the state paper, The Baptist Message, comes to his people. He says it was no trouble to get the people to take it; they were waiting to be asked. He insists that the paper is one of the best helpers he has. By having the paper and preaching missions the contributions to outside objects have increased \$400.00 in two years. Brother Sullivan is a Mississippian and speaks in high praise of The Baptist Record.

The Baptist Message thus summarizes the lying propaganda of those who advocated repeal of the eighteenth amendment: "Repeal was achieved by the emphatic promises that the old saloon should not return in any place or in any guise; that taxes would be sharply reduced; that the budget would be balanced; that youth would be protected; that true temperance would be promoted; that crime would be reduced; that our streets would be made safe for girls and women and that the laws regulating the traffic would be rigidly enforced by the officers and scrupulously obeyed by the legalized traffic, chastened as it had been by prohibition."

Our new Choctaw (Indian) Baptist Association was held at Macedonia Baptist Church on Friday, Saturday and Sunday, Oct. 15, 16 and 17, in Newton County. All churches reported. Rev. McAdory was with us. He is a white preacher. We had enough funds to pay our missionary and some left over. We want to have enough money to pay our missionary in full again next year. So we believe God's work by doing that, and help some get to heaven. We are in hope our next association will be held at Canaan Baptist Church near Edinburg, Miss., Oct. 3—Friday, Saturday and Sunday in October, 1938.—O. L. Comby.

Because of increased enrollment at the Baptist Bible Institute and an enlarged missionary program, it has become necessary to secure a new bus for students on their missionary assignments. There are now 158 students who go out four days a week to 24 places, including hospitals, jails, docks, parks, and streets. They reach not only natives but people from many other nations around the whole world. They distribute tracts and Testaments. Through their labors the churches in New Orleans are growing and the gospel goes to many parts of the world. If you wish to help them secure the bus send a contribution to Rev. Carl Conrad, or to President W. W. Hamilton, indicating what the money is for. Address 1220 Washington Ave., New Orleans, La.

Rev. O. C. Cooper, lately pastor at Bruce, Miss., has been called to Greenfield, Tenn., and three other churches nearby. He has already moved on the field.

Dr. L. R. Scarborough, president Southwestern Seminary, supplied the pulpit of the First Baptist Church, Shreveport, Sunday, October 24, in the absence of Dr. M. E. Dodd, pastor.

Dr. J. A. Stewart has been received into the hearts of the First Church, West Point. His wife is a true helper, having an excellent voice and assisting in the B. T. U. work. Her mother also teaches Intermediate girls.

Mrs. James M. Richardson of Magee, mother of Rev. J. C. Richardson, passed away Oct. 14. She was a patient in the Baptist Hospital in Memphis. The sympathy of the brotherhood is with those who are bereaved.

Chaplain P. E. Cullom is exercising his gifts at organization and publication in the reserve corps. We have a bulletin which he issues, calling a conference of chaplains in his area. His headquarters at present are at Jackson, Tenn.

Officers elected by Scott County Association: C. O. Estes, moderator; Earl Brooks, vice-moderator; Moody R. Purvis, clerk and treasurer. Good attendance, fine spirit, two days' program and no speaker missing. A movement was started to vote beer out of the county.

It is said that there are three times as many young women employed in places where alcoholic liquors for beverages are sold, as are attending all the colleges in the United States. Surely civilization is tottering. Who is responsible? Certainly the voters in this country are not guiltless.

Criticism is made in some quarters of President and Mrs. Roosevelt for inviting the Duke and Duchess of Windsor to the White House. The objection arises from the fact that the duchess has three husbands, "ex" and otherwise. But the White House occupants have some troubles of their own of this kind.

President L. R. Scarborough of Southwestern Seminary will hold a revival meeting during the week of October 31st-November 7th under the joint sponsorship of Southwest Baptist College and the First Baptist Church, Bolivar, Missouri. Dr. Courts Redford, a graduate of Southwestern, is the efficient present of Southwest Baptist College, and Rev. J. R. Blythe is the pastor of the First Church.

The funeral services of Dr. J. E. Byrd at Mt. Olive brought together probably the largest congregation ever in the church. There were said to be fifty preachers present as honorary pallbearers. The flowers filled all the space about the pulpit. The services were directed by the pastor, Dr. W. L. Holcomb. Rev. Bryan Simmons, a former pastor, led in prayer. Another former pastor, Rev. A. S. Johnston, made the principal address. Other addresses were made by Editor P. I. Lipsey, Dr. R. B. Gunter, Mr. E. L. Calhoun, and Dr. Fr. Moody Purser. The quartet from the Woman's College sang, and there was a duet by Mrs. Ware and Mrs. Johnston. The scripture used was from the fourth chapter of Philippians. Burial was in the Mt. Olive Cemetery.

PASTORAL CHANGES: Rev. Kearnie Keegan has been called to Immanuel Church, Alexandria, La.; J. H. Hucabee goes from Walker to Dodson, La.; K. A. Marshall goes from Henrietta, Okla., to Dalhart, Texas; C. A. Westbrook resigns at Wave Shoals, S. C.; C. D. Manes resigns at St. Clair, Mo.; J. W. Waggoner goes from Marion, Ill., to Desloge, Mo.; Chas. Maples goes to Ozark, Mo., succeeding J. W. Maxwell who goes to Belgrade, Mo.; Dr. Russell M. Brounger resigns Temple Church, Brooklyn, for evangelistic work; I. A. Bentley accepts the call to Missionary Ave. Church, Chickasha, Okla.; M. M. Wolfe resigns South Main, Houston, Tex., to do evangelistic work; E. C. Harris succeeds C. N. Kimberlin at Oakdale, La.; Percy A. Corkern accepts Tangipahoa Church, La., for half time, giving other Sundays to Roseland.

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# REPORT OF FINDINGS COMMITTEE PRESENTED AT BAPTIST YOUTH CONGRESS, ZURICH, SWITZERLAND

Dr. Frank Leavell, as chairman, read the following report of the committee:

1. Conference called young people to practice of a true piety—the bidding of the life with Christ in God.
2. Young people called to rededicate the whole personality to the Saviour and to believe that Christianity is a religion of gift and grace.
3. Evangelism at home and abroad, inside and outside of our churches, has been demanded as the master passion of the Christian's attitude toward his fellows.
4. Characteristic Baptist emphasis is placed on the individual and his worth in the eyes of God and upon freedom and liberty as essential to his highest development and fullest life.
5. Conference reminded us that Christianity is an historic religion but it has been said that there is nothing in the church's past that ought not to be improved upon. We need a church that seeks to give God a perfect opportunity that He found in His Son 2,000 years ago.
6. Action—war, unemployment, poverty, and illiteracy denounced and Christian Council recommended that the wounds of a tortured world be healed. Urged a Christian philosophy of life true to the Word of God and practical in application. Urged world service to Christ through which we may grow.

—BR—

## EVANGELISM AND ENLISTMENT

Perry L. Mitchell  
Clarendon First Baptist Church  
Arlington, Virginia

—O—

The heart of the teaching of Jesus may be felt in action today in the Sermon on the Mount. The best known and most loved part of this great teaching is contained in the beatitudes. So much has been said about the beatitudes that Christians believe they fully understand them, but perhaps there is room for an additional word. The beatitudes, which represent the introduction to this great sermon, sound the note of Evangelism, Rededication and Enlistment.

"Blessed are the poor in spirit." Happy are those who are conscious of moral and spiritual poverty; those who recognize in their lives a lack of religious completeness; who see themselves as wretched, and miserable, and poor and blind and naked. Happy are they for God shall reign in their lives. "Blessed are they that mourn." Happy are those who mourn because they see themselves in spiritual poverty. Those who are acquainted with the riches of God's grace and realize how little of it they have appropriated to their own use. Happy are they for under Divine favor God shall console them.

"Blessed are the meek." Happy are those who are gentle, patient, uncomplaining and lofty. Those without resentment, bigotry or pettiness of any kind. They shall inherit the earth. They shall have a right to the redeemed earth and shall enjoy the beauties of a glorious world now. "Blessed are they that hunger and thirst after righteousness." Happy are they who crave personal perfection in Christ—the souls who get real satisfaction out of doing God's will. Happy are they for their yearning shall be met. "To him that hath shall be given."

"Blessed are the merciful." Those who are full of mercy toward all that God has created. But more than physical mercy is here meant. People around us suffering from sin, needing a Saviour and without hope. Happy are they who bring others under the mercies of God for they shall receive mercy. "Blessed are the pure in heart." It is the heart that gives character to all of life. Those whose hearts are unmixed with the things of this world, and who think

clearly on all questions of religion. Those who desire to be like Jesus and hope to be pure even as Christ is pure. Happy are they for they shall see God by being admitted into His holy presence.

"Blessed are the peacemakers." Those who are deeply concerned for the salvation of lost souls. Those who would bring back to God such as had wandered away from doing God's will. Those who would be mediators with Christ and bring back into fellowship with God those who had allowed sin to enter life and break this fellowship. Happy indeed, for they are the called-out-ones of God. "Blessed are they that are persecuted for righteousness' sake. Happy because they are privileged to suffer for Jesus' sake. Happy for they have laid hold on the life principles of the kingdom of heaven. Christ's kingdom may be enjoyed here. Death does not affect the character qualities of the soul. To enjoy God's fellowship later we must begin enjoying it now.

This means a fuller rededication and enlistment of life. However, we are not suddenly translated into such a spiritual frame of mind. Information and enlistment touching all phases of our church life are necessary. A sincere endeavor to rededicate and enlist one's life under the teaching of the beatitudes would transform Baptist churches in every part of this state. The following enlistment card might prove suggestive:

### ENLISTMENT CARD

As a follower of Jesus Christ, wishing to dedicate myself anew to Him; and as a member of this church, desiring to do what I can for my Lord,

I PROMISE TO HONESTLY ENDEAVOR FOR ONE YEAR

To read the Bible and pray each day;  
To attend church worship somewhere at least once each week;

To interest at least one unsaved person in Jesus Christ;

To read weekly the missionary pages in the Baptist Record;

To give God a worthy portion of my income through church envelopes;

To give service to the church in some definite way.

I will contribute \$..... a week for current expenses; \$..... a week for missions.

Name .....  
Address ..... Date .....

Why not set aside November for Evangelism and Rededication? We observed such a month and called the fifth week, "ENLISTMENT WEEK." At the Sunday services and during the week an opportunity was given for every church member to sign the above enlistment card. In this manner we received pledges for the year and we made our giving a part of our rededication.

—BR—

All full time employees of Baptist State Boards in the South listed below are privileged to participate in the Baptist Boards Employees' Retirement Plan, and most of the employees have availed themselves of their privilege. These Boards are: Virginia, Maryland, North Carolina, South Carolina, Georgia, Florida, Louisiana, Texas, Missouri, New Mexico and Illinois. Employees of the Executive Committee of the Southern Baptist Convention, The Relief and Annuity Board, Dallas, the Baptist Publishing House, El Paso, the Baptist Foundation of Texas, Dallas, the Baptist Standard of Texas, the Alabama Baptist of Alabama, the Baptist Book Store, Dallas, the Baptist Hospital, New Orleans and the South Carolina Mutual Church Insurance Company are likewise privileged and practically all employees are availing themselves of this privilege. The Boards pay 3% of the monthly salaries of the employees and the employees pay a like amount. Several State Boards are considering this plan and are expected to adopt it this fall. The plan is open to all. The Relief and Annuity Board of the Southern Baptist Convention, 2002 Tower Petroleum Building, Dallas, Texas.

## THE DOCTRINE OF SIN

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There have arisen questions about sin which God has not seen fit to answer. But everything needful to warn and save men from it has been declared unto us. Many strange and misleading things have been said about, and are being circulated about sin, but their substance is falsehood and their end is ruin.

We note how some things which the Bible tells us about sin.

### 1. The Bible Teaches That Sin Is A Reality.

Some deny the reality of sin. They deny that there is a principle in the life of every one that is hostile toward God until the life is changed. These declare that wrong doing is due to ignorance and lack of culture. As one learns better he does better. Such beliefs could not be more wrong. They differ from the teachings of God's word all the way through.

The Bible treats sin as a reality as much as it treats life as a reality. The cross of Christ is perhaps the greatest evidence of sin, for on it Jesus died for sin. He was more, by far, than a mere martyr: He was a sacrifice for sin.

The fact of sin is recorded on almost every page of the Bible. Its deeds and bloody trail are there. The trickery, wickedness, and Godlessness of men together with their indifference and even hatred toward churches, the Bible and preachers is due to but one thing, and that is the sin principle in the heart that makes them rebel against God and serve self and Satan.

### 2. The Bible Defines Sin.

In I John 3:4; we have perhaps the most exact definition of sin to be found in the Bible. Here God's word declares that "Sin is the transgression of the law." Again, I John 5:17; declares "All unrighteousness is sin." Here the violation of God's law is called sin. Likewise anything which forbids fellowship with God is called sin. In the words of Dr. E. Y. Mullins: "Sin is thought of, both in the Old Testament and the New Testament chiefly as a breach or rupture of relations between the sinner and the personal God." Sin comes when the sinner departs from God's will.

### 3. The Bible Records the Origin of Sin.

The only convincing and dependable account of the beginning of sin is found in the Bible. "Students from all schools are agreed that we have in the Old Testament story of the fall of Adam and eternally true account of the way sin comes into the world."

But there is no explanation of the origin of sin which is entirely free from difficulties. The Christian explanation of sin's origin is objected to. "It is declared that if God was good and failed to prevent sin, he must have been lacking in power. If he possessed the power and refused to prevent it He was lacking in love."

Historically, we have the record of the origin of human sin in the Genesis account of the fall of man. After God had made an end of creating lower animals and plant life, He made man. The first human beings created were Adam and Eve. God provided for these a home in the beautiful Garden of Eden in which was every manner of fruit. He charged them to dress and keep the garden, and at the same time gave them the privilege of eating of the fruit of the garden, except the fruit from one tree. Of the fruit of one tree they could not eat, and further, God warned that if they did eat of the forbidden fruit they would die.

How long they obeyed God and believed Him we cannot know, but the time came when they disobeyed God and ate of the forbidden fruit. They were led to this through a temptation of Satan. Satan appeared to Eve one day in the garden, and pointed out the beauty and desirableness of the forbidden fruit. It was pleasant to look upon; it was good for food; and to be desired to make one wise. Moreover, the tempter moves upon the woman by the method of the half-truth. God had said that disobedience to the command would bring death. But the Satan

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# EDITORIALS

## PRIVATE INTERPRETATION

In some cases men have gone far out of their way to discover and advocate some misinterpretation of scripture. One such case is found in Second Peter 1:20, where it is difficult to see how anybody who reads carefully the words of the apostle has been able to twist them into meaning something which Peter would not recognize. Here are the words of the apostle: "Knowing this first that no prophecy of scripture is of private interpretation; for no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit."

The misinterpretation most common is that given by the Roman Catholics to forbid the ordinary layman to interpret the scripture for himself. He must according to their view accept the interpretation and teaching which the church, meaning the clergy officially, gives to him. Of course this is an utter perversion of the words of Peter and a means of enslaving and stunting the minds of people who depend on the priesthood for their views of scripture teaching.

Hardly less erroneous, though not so hurtful in its application is the idea that Peter meant that the prophets' messages were intended for all men everywhere, and not to be limited in their application to local or specific cases.

As in the case of most scripture passages the meaning is made clear by all the connection, and by particular attention to the meaning of the words used. Peter is talking about how the words of the Old Testament Scriptures are confirmed by the facts of the New Testament. He says the things that he knew of the life of Jesus fitted exactly into the pattern of the Old Testament prophecies, that the Old Testament prophecies were "made more sure," that is completely substantiated by the facts in the life of Jesus. For this reason the Old Testament ought to be carefully studied. Its meaning becomes clear in the light of New Testament facts. So we do well that we take heed to them as unto a lamp shining in a dark place, a place where light is sorely needed; that we will by this means come to the dawn, and the day star will arise in our hearts.

So he says these Old Testament Scriptures are in very deed the message of God to us. They are not mere men's messages. They did not originate with the men who spoke them or wrote them. "Private" interpretation here means, personal or individual expression of opinion. They were not some man's guesswork. They were not conclusions which men arrived at or evolved from long study, nor even from special susceptibility to spiritual truth. They were not their own in any sense. They did not speak of and from themselves. They were not giving their own personal views. They were spokesmen for God.

The word "private" is contrasted with "official." It is a kindred word to that used in Acts 4:13, where it is said that when the rulers saw that Peter and John were unlearned and ignorant men. Here the word ignorant means that they had no official standing with or commission from the authorities about the temple. They had made the same complaint about Jesus when they asked by what authority he did these things. He had no official appointment from those in authority.

On the contrary these prophets of the Old Testament of whom Peter spoke did have an official commission to say and write what they did. They "spoke from God." They were God's spokesmen, appointed by Him and specially endowed by Him. Their messages were messages from God. They were official messages. They had the authority of God behind them. They were God's ambassadors, and God stood ready to make good everything they said. Their commands were the commands of God; their promises the promises of God; their warnings the warnings of God. And so we do well that we take heed to them. We ignore them or disobey them

at our peril. And if we accept them in full faith, the day dawns for us, and the day star arises in our hearts.

## THE CHRISTIAN'S CATEGORICAL IMPERATIVE

We are not discussing here the philosophy of Kant, nor that of any other man. We do not know enough about that to discuss it. We are speaking here of why we ought to do this or that. What is it that imposes on me or you an inescapable obligation? What is it that says "Must" to me in such a way that I cannot deny it, but must acknowledge that I am bound to do it, or violate a fundamental principle of right? What makes a thing so much my duty that not to heed the call and do the thing indicated destroys within me the finest fibre of my soul, and overthrows the principles of control, and sets me adrift in the world a hopeless moral derelict?

We are not asking simply a few rhetorical questions. We are trying to find out the essential quality in righteousness, to discover the nexus between truth and duty, to learn when I cannot afford to refuse to comply with a proposed line of conduct at the peril of my soul, and a life of usefulness. Surely I cannot be expected to hearken to the appeal or direction of every Tom, Dick and Harry who tells me what I ought to do and what I ought not to do. There are so many voices, so many appeals, so many worthy objects. To whom or what am I to hearken? And whom can I refuse and live at peace with myself and my God? Who shall tell me what to do? These questions all go back to the one question of authority.

To the Christian there is one answer to all these questions: The Will of God. But how shall I know what the will of God is for me? Our answer is that the road between God and the soul must be unobstructed; and the eye of the soul must be open. Which is just another way of saying that the man must be a Christian, and he must have the Spirit of God in his heart. When a man becomes a Christian all obstructions between him and God are removed. Sin is taken away. We are brought nigh by the blood of the cross. We all have access in one Spirit unto the Father through Christ, Eph. 2:18. A Christian has God's Spirit, has His nature, speaks His language. He can understand God and God speaks to Him.

God speaks to us in various ways. Primarily He speaks to us in the Lord Jesus Christ, who is the Word. He speaks to us in the Bible. Here the voice is clear, and the language addressed to all Christians alike. And when God speaks to us in His Son or in the Bible those who have His Spirit have no difficulty in getting the message. Jesus said, "Every one that is of the truth heareth my voice." Of others He said, "Why do ye not understand my speech? Even because ye cannot hear my word." Or again, "If thine eye be single thy whole body shall be full of light." There must be some living organ or faculty in man which makes it possible to hear the voice of God. There is in a Christian just such a faculty. He has been made "alive unto God," sensitive to his voice and will from whatever direction or through whatever medium it comes.

Peter said, "I shall be ready to put you in remembrance though ye know them and are established in the truth." James said, "Ye know these things, my beloved brethren, but be swift to hear." John said, "I have not written unto you because ye know not the truth, but because ye know it." Jude says, "Now I desire to put you in remembrance, though ye know all things once for all." The purpose of these quotations is to show that inside the Christian there is a spiritual discernment which knows the truth when it is presented, recognizes an obligation when it is met, and passes upon it, and obeys the truth. Our souls, the souls of Christians, are chemical laboratories which test the things offered us or that discover to us the merits of what is taught or the causes which make their

appeal to us. What is from God fits into our souls, for our souls have been renewed, transformed to correspond to the will of God.

Other New Testament writers have been quoted to show this capacity of the regenerated mind to detect truth and righteousness. Here is a significant passage from Paul, 2 Cor. 1:13. "We write no other things unto you, than what ye read or even acknowledge." Paul knew that when he told these people the truth, though it might not always be pleasant, there would at least be something on the inside of them which would acknowledge it to be so. Down deep in their souls they would say it was right, that Paul was telling the truth. The truth might even condemn them and show them up in a very bad light, but they would still say it was the truth.

This was Paul's only hope of success in his ministry. It is the only hope of success in any preacher, that the things which he is preaching will find the echo or amen in the hearts of the people to whom he ministers. This fitness of the truth to the reverent soul, this acknowledgement in the soul to the truth, this confirmation of the truth in the heart of an awakened man, a renewed man, this is what we have called above the Christian's Categorical Imperative. This is what says I must, when God through His word, or his providence, or his servants tells us we ought.

This does not do away with the necessity of preaching and of brotherly admonition. Indeed it is what makes preaching possible, necessary and effective. The admonition of a brother finds its echo in our soul. The solicitation for a contribution awakens in us the sense of obligation and responsibility.

Now this is the basis of approach by what we call our denominational representatives to our pastors and churches. They have no authority in themselves. Neither does a pastor in his church have any personal authority. The only authority anybody has is when he can show us that what he says is the will of God. If it is not, we may ignore it. If it is the will of God, whoever may show it to us is God's messenger to us. If there is something on the inside that says we ought, we ignore it at the peril of our souls, to the injury of the work of God, and to the confusion of all concerned.

## NO LORDS AND NO SLAVES

Jesus condemned the Scribes and Pharisees because they assumed the prerogative in religion of sitting in easy chairs, indulging themselves in spiritual indolence, feeling under no necessity of laying their hands to the labor of ordinary duties; but as lords of the manor told other people what they must do. They sat in Moses' seat (quite complacently) and bound heavy burdens of religious duties and laid them on other people's shoulders, but would not lay a finger on any of them to do them. In the kingdom which Jesus came to set up there are no lordly classes to tell others what to do and no slaves to do the bidding of spiritual masters.

The attitude of the Pharisees worked mischief at both ends of the line. It did harm to the would be lords and it did equal harm to those who submitted to them. In one it developed a class or caste spirit, a sinful pride and foolish vanity that is the destruction of true religion. In the other class it develops a subservency, a slavish attitude of mind which estops spiritual growth and prevents any one coming to be a "full-grown man, unto the measure of the stature of the fulness of Christ." Phariseism is incompatible with the kingdom of God.

So in the twenty-third chapter of Matthew Jesus warns his disciples against it; against assuming the attitude of the Pharisees; and against the slavish surrender of individual spiritual independence of mind and soul. He says (1) "Be not called Rabbi" and (2) "Call no man your father." Don't yourselves assume the role of spiritual lordlings, and don't let anybody assume it over you. Both are taught in the same paragraph. Both are dangerous to, yes destruc-

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...tive of, Christian life and growth, for different reasons, that is in different ways. The superiority complex and the inferiority complex are both antagonistic to the spirit and the religion of Jesus. "All ye are brethren."

We are quite sure there are other groups of Christian people who are in more danger from this sort of thing than are Baptists. But Baptists are not wholly immune to it. Whenever Christian people lose the sense of their own individual right of access to God and have the feeling that they must call on or depend on somebody who has a better claim on the Lord, they have surrendered a fundamental right, privilege and prerogative of all the children of God. There is one God and one mediator between God and men. To allow the interference of any other is the beginning of spiritual slavery. Jesus said "I call you no longer servants but friends." To stand at a distance from God and allow some one else to intercede or mediate for us is what Paul calls "voluntary humility," and soon results in "worship of angels," and praying to saints.

And as we do not require human mediators in our approach to God, so God speaks directly to us and deals directly with us. It is of the very essence of the New Covenant which took the place of the Old: "I will put my law in their hearts, and they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord, for they shall know me."

These words of Jeremiah and those of Jesus do not mean that we are not to learn anything from one another. But they do mean that all alike have access to the same sources of information, direct access to the truth of God without dictation or interference from any source.

Our present danger, at least among Baptists, is not that somebody shall assume to lord it over our faith or conscience, or that we shall consciously exalt someone to the office of interpreter of the will and word of God; but that we shall by supineness, indolence come to receive the opinions of men as the full and final interpretation of the will of God. There is no class of men more in danger of this than preachers themselves.

Most interpretations of the scriptures heard in the pulpits are largely repetitions of what others have said in years ago. We smile today at the old rabbis who simply repeat what Rabbi Bunk had heard from Rabbi Punk. And without calling names of the authors we do the same thing. The students who were taught by Dr. Broadus remember how he excoriated those who quoted "Dr. Smellfunkius," (which the successors of Dr. Broadus repeated), and then these same men of another generation quote what Dr. Broadus or Dr. Robertson said. We have even heard whole sermons passed on in this way without so much as a "by your leave," or any acknowledgement of its source.

All of this is just a manifestation of mental slavery. There is no way of escape from such servile attitude of mind except a personal and close study of the word of God itself. It will speak its own message to every man who gives it a chance. It will awaken a personal heart experience which will make every message fresh and vibrant with life. It will save us from peddling other people's cast-off clothes, or operating a second-hand junk shop. No man ever set fire to a hay stack, much less a wood pile by showing the picture of a blaze. No man ever wakened a soul from death except by witnessing to something which his own experience conferred and with which his own soul thrilled.

Whenever your radio announcer says, "We will now give a transcription," that is something which has been borrowed or canned for emergency, you are apt to shut off the radio. And whenever a preacher is palming off second-hand experiences on you, you are apt to begin figuring on what you are going to do tomorrow. When Paul says, "Become not bond servants of men," it will apply as much to the mind as to the body.

## CONVENTION BOARD DEPARTMENT

(Continued from page 1)

of the home) and applying the proceeds, amounting to \$15,000.00, on the debts made in the interest of our colleges—all this while some salaries in colleges were being increased, (and the college salaries are not one bit too large for those who are faithfully performing the duties of employees in Baptist colleges which are genuinely Christian)?

Anyway, I desire no reimbursement. What was done was done voluntarily and cheerfully, and even now I would rather be one of 471 individuals who would borrow and give \$1,000.00 each and pay the debts off in full—and right now—than to use endowment funds for paying the debts, or to have the honor of the Mississippi Baptist Convention and that of its colleges trailing in the dust. Much of what I have previously paid cost me 6% interest, but the saving was to the Convention. But if the debts cannot be paid in some other way, I favor first, last and all the time paying them with endowment funds. And if any school man has paid more on school debts during the past five years than I have, I shall try to pay more. I mean in amount contributed, and more, in proportion to income.

One excellent brother writes in defense of the Southern Association of Colleges. Yes, certainly the Southern Association of Colleges has a perfect right to make its own rules and regulations and standards. I think every motive prompting the association has a worthy aim, and certainly I would be last to question its right to make its standards, or to say who shall become a member. But when Mississippi Baptists come to a choice between membership in the association and honesty with their creditors, Mississippi Baptists and all Baptists should choose honesty. I do not agree either with some who say that the losing of membership in the Southern Association would kill our colleges. If the colleges are truly Christian, they will continue. To believe that they would die without membership in the Southern Association would be equivalent to believing that membership in the Southern Association is superior to Christianity. I cannot believe that. The continuance of Baptists and Baptist schools should not be dependent upon any external organization or association. Baptists should not be beholden to anything outside of their own ranks. And some day (I trust not too late) they will find it out.

This brother, one of our noblest, also feels that for the Mississippi Baptist Convention to use endowment funds for paying debts made in the interest of its schools would be like a parent taking from his child a gift which the parent had previously made to the child. This statement raises this question: if the parent should find himself unable to pay his honest debts, would not the child manifest a most noble spirit by saying, "Here father, take the gift and pay your debts and save the honor of the family and the family name"? I trust that this brother and all others may see that such relationship now exists between our colleges and the Mississippi Baptist Convention. Surely, our colleges are equal to the emergency if no other way can be found for saving the honor and the family name of the Mississippi Baptist Convention, which will automatically save the honor of the colleges which are members of the family. Surely they will stand by their parent, the Mississippi Baptist Convention, at the expense of membership in any outside association. A fine son of one of our most useful Baptists was approached by his father whose home was mortgaged for the sake of his church. The father said, "Son, I hate to have to call on you to help me in saving the church and the home and the family honor." This noble son, already through college, but with his education for his life's vocation all before him, and with no funds except as he earned by the month in teaching, replied immediately, "Father, here is my life." Our colleges will surely

do no less in saving the honor of the Convention, for the Convention would propose to pay the colleges as much interest as they are now receiving on endowment funds, and in the course of time the return of their money. Had all college endowment funds been invested in Mississippi Baptist Convention bonds, the interest would not be as far behind even now as on some bonds which have been purchased with endowment funds, all in good faith, however. The Convention could well afford to make the paying of the interest on the bonds which the colleges would purchase a preferred item, and also to pay one-twelfth of it each month.

I have hesitated to write as I have. I have done so with no desire to boast and with no special desire to keep others from criticizing me, but to clear the issue as well as to clarify my motive, and in order that those who read may see that there is no selfish motive, and in order that Mississippi Baptists may see themselves as they really appear before their creditors. If they will see clearly the issue, I shall be only too glad to drop out of the picture. I am running for no office. I want nothing which the Convention has to offer except its confidence. I own no bonds. I am trying to be honest and faithful, nothing more.

And in conclusion may I say that I have as much confidence in the honesty of those who differ as I have in my own. Our vantage ground is different. I have to write creditors almost every day who want money which Mississippi Baptists promised and owe. Some want it in order that they may buy fuel for the winter. Some widows want it so that their children can receive presents at Christmas time and be on a par with the fatherless children in our own orphanage. Naturally our school men feel keenly the importance of our schools receiving recognition for our children's sake. All of us want to help each other.

Thirty-two are in favor of using endowment funds with which to pay debts. Seven expressed either opposition or uncertainty.

If 100 Baptist churches would buy the refunding bonds, the situation could be eased temporarily. This would be true also if 100 interested Baptists would buy these bonds.

If our colleges will assume the handling of the indebtedness of the Convention, then I shall be as quiet as a mouse. It would seem right and proper for the colleges to assume this responsibility since the State Convention Board has sold and given for the debts of the colleges every vestige of its property. Please think of this while preparing a solution. The State Mission Board would then be free to go forward with its mission work. Who will be next to offer a solution? Let's remain in a good humor, and let wisdom lead the way.

—BR—

Rev. Fred B. Bookter, pastor of the Central Baptist Church, McComb, Miss., recently assisted Rev. Burton A. Miley and the Harrisonburg church, at Harrisonburg, La., in a series of revival services which resulted in a revival in the hearts of the membership of the church and 64 new members added to the church. The pastor and church had made very thorough preparation for the meeting.

Many Baptist churches have placed a 3% provision—that is 3% of the monthly salaries of their pastors in their annual budgets to match a like payment by their pastors in order that they might join with them in providing against old age or disability dependency through the AGE SECURITY PLAN OF THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION. Do you want to investigate this matter? Do you want your church to do the Christian thing by its pastor? Do you want free literature concerning it? Will you think and pray about it and bring it to the attention of your budget committee or deacons? Write Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.



## PROHIBITION AND LAW ENFORCEMENT

## We Your Committee Beg Leave to Report Viz:

In dealing with the present LIQUOR situation, we find the problem so varied and vexing, that volumes could be written on the subject, and still we could not do ample justice to the question or even make adequate presentation thereof, during the limited time we have for the consideration and discussion of the all important theme.

At the out-set, we will quote from the finding of the TEMPERANCE AND PROHIBITION COUNCIL held during December, 1936, in Washington, D. C., viz:

"The repeal of prohibition did not solve a single problem, except the problems of the brewers and distillers and of the liquor dealers, who under prohibition were stopped from putting their wares on the market. For the people, it multiplied all of their problems a hundred fold. Conditions are now incomparably worse than they were during the old saloon days. When national prohibition went into effect, it closed 177,000 saloons, to which the sale of all intoxicating liquors were restricted and which were hedged about with all manner of regulatory and restrictive legislation. We have approximately 500,000 outlets of places of sale for intoxicating beverages, most of them with almost no restrictions. Grocery stores, department stores, drug stores, restaurants, filling stations and airports freely sell liquors, multiplying human woe in all forms, and to all degrees. Widespread drinking among youth, both boys and girls; among adults, both men and women, including many church members, and many professing Christians, fills our hearts with sorrow, mantles our cheeks with shame, and arouses our deepest determination, that these conditions shall not continue."

It is appalling, but nevertheless true, that many of our Christian people, under the pressure of heavily financed and persistent propaganda by the whiskey crowd, and under the pressure of social influence, have fallen into the use and consumption of liquor, particularly of beer and wine. It will require diligent efforts upon the part of our pastors, churches and public schools to educate all of our people, especially our young people, concerning the evil of strong drink and to win them away from its snares and pit-falls.

In this connection permit us to again call your attention as we did when making a similar report during the fall of 1935, to the Mississippi law, entitled: "To promote the cause of TEMPERANCE AND LAW AND ORDER," which can be found at page 529, of the Legislative Acts of 1934. Our legislators realizing the direful and harmful effect of the repeal of the eighteenth amendment to our Federal Constitution, got busy and passed said law for the good effect it would have on the rising generation of Mississippi. If our public schools will faithfully adhere to the principles set-forth in said law, it is bound to bring about good and wholesome results.

We are just fearful very few of our people are cognizant of said law, and we are further fearful, that our public schools do not zealously and faithfully stress the law before the school children. We are in hopes, that we are mistaken in this respect. However, it is the duty of every parent to familiarize themselves with said law, and see that the heads of our public schools carry out the instructions embodied in the law, and if that is done we will fear a sober and law-abiding people, not only in Clarke County, but throughout Mississippi.

The pastors, churches and public schools have a herculean task which now confronts them in this respect since the repeal of the eighteenth amendment and we must take and maintain a firm and consistent stand for temperance, sobriety and law enforcement.

It has been well demonstrated, that there is nothing more deadly to spiritual life than the use of alcoholic liquors.

The warnings and entreaties of the WORD of GOD are plain and convincing to the most SCEPTICAL, hence our duty to foster and maintain prohibition, law and order, is CLEAR. WILL WE DO IT?

Why did we lose national prohibition? Because the whiskey manufacturers and whiskey sympathizers were awake, active and took the trouble to go to the polls and VOTE. The whiskey people were organized and acted while many people called Christians were asleep on the JOB. Do you know that when that all important question was before the people for action, that only 23% of the qualified electors of the United States went to the trouble to VOTE? 77% remained at HOME. Do you further know, that in the Southern States 82 out of every 100 did not VOTE? In seven Southern States 88 out of every 100 did not VOTE. That is why we lost the issue. Prohibitionists were over-confident of the result and relied on the other fellow to take care of the ALL IMPORTANT ISSUE.

There is absolutely no way of outlawing the LIQUOR TRAFFIC, save and except by a determined and concerted action of individuals who have made up their minds, that it ought to be done.

Listen folks, in Mississippi, a state which has outlawed hard LIQUORS by an overwhelming majority, do you know, that our Federal Government has issued more than 1,100 revenue licenses to sell HARD LIQUORS? A majority thereof to legalized BEER DEALERS.

We have 82 counties in this state, and 42 thereof have voted out BEER. Several have gone into the courts to contest the elections and are still selling.

There will be a determined effort to legalize hard liquors at the next session of the legislature. Some newspapers are carrying flaming headlines of whiskey propaganda, and you can watch for a large crowd of paid lobbyists to create sentiment in the interest of the passage of such a BILL. We should contact our representatives and senator, and tell them that the Christians and law abiding people shall expect and demand that they VOTE DRY.

Statistics show the following facts existing during national prohibition, from 1923 to 1932, viz:

Deaths from alcoholism—decreased.....	42%
Alcohol insanity—Decreased.....	66%
General crime from drink—Decreased.....	54%
Drunkenness—Decreased.....	70%
Drinking—Decreased.....	77%
Auto wrecks causing deaths—Decreased.....	50%

## Beer

When BEER was legalized in the city of Washington, D. C., in 1933, arrests for drunkenness increased the first month, 20%. The fourth month 35%, and 63% the seventh month, over and above the same period in 1932. Yet they say, BEER is no more harmful than BUTTERMILK.

The worst national debauchery in all history from drunkenness is graphically told by Isaiah, which was caused by drinking wine and beer ONLY. The art of distilling was practically unknown until 2,000 years later.

Prior to the adoption of the 18th amendment, and the days of saloons, in the United States, we had 98 Keely institutes for LIQUOR CURES, and after the adoption of the 18th amendment the number of institutes was reduced to ELEVEN, or a decrease of 90%.

Prior to the 18th amendment, in Chicago, the Washingtonian, a home for men drunkards, had 700 to 1,000 patients at a time and had treated 300,000 drunks, and after the adoption of said 18th amendment, it had no patients and the home was converted into a hotel.

The death rate in the United States decreased 25% under national prohibition, which meant 200,000 less people died annually.

## What Has Repeal Done?

Drunken drivers of automobiles and other vehicles increased 162% in the city of Philadelphia, Pa. In four weeks after the repeal in 86 cities, the death rate from automobile accidents

increased 21%. Arrests for drunken drivers in three months time in Rochester, N. Y. increased 1,300%.

Deaths from automobile wrecks increased 500% in the state of Idaho.

Arrests for drunkenness in Philadelphia increased 1,000%.

Arrests for drunkenness in Denver, Col., in one month increased from 142 to 444, after the repeal of the 18th amendment.

The death rate from automobile wrecks is growing annually by leaps and bounds, since the repeal of the 18th amendment. For the year 1936, it leaped to 37,500, which was an increase of 3,500 over the year 1935. Crimes of the most shocking kind are committed daily, among men, women, boys and girls, which is largely attributed to intoxicants.

In England under legalized liquor, 1,500 little babies are smothered and mashed to death each year by drunken mothers, as shown by official reports.

Evangeline Boothe, head of the Salvation Army, who is in a position to speak authoritatively says:

"Drink has shed more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocent, blinded more eyes, dethroned more reason, wrecked more manhood, dishonored more womanhood, broke more hearts, blasted more lives, driven more to suicide, and dug more graves than any other scourge that has cursed the world."

Listen to the words of our efficient and Christian sheriff, Mr. C. Virgil Miller, who says: "That during the sale of beer in Clarke County, both drunkenness and crime increased, and since beer has been outlawed in the county crime and drunkenness has decreased about ONE-HALF. That there is less moonshine liquor sold in the county than has been in the past 10 years. The most of our liquor comes from Lauderdale County, Mississippi, and is BONDED LIQUOR. I believe half or more of our crimes are caused by strong drinks. Most of our automobile accidents or wreckless driving, is caused by liquor."

The foregoing from our sheriff, is sufficient to convince any one that the beer joints while existing in our county were regular cesspool breeders of crime and debauchery.

It behooves us, as Christians, to press forward diligently and unceasingly in the work of informing and educating all classes concerning the evil effects on the human body and brain, of all alcoholic drinks, and of the final wreckage and moral ruin that everywhere follows the habitual use of intoxicating liquors.

Therefore, we recommend, that we pledge ourselves individually and collectively to stand firmly committed to the principle of prohibition and sobriety. We believe that it is a crime for a state or national government to license or sponsor the traffic of alcoholic beverages, and especially do we condemn the issuance of revenue licenses to individuals to operate blind-tigers and manufacture moonshine liquors in Mississippi, which said state has overwhelmingly, by an election, outlawed hard liquors.

Respectfully submitted,

Jno. L. Buckley, Chairman

—BR—

Central Mississippi Preachers' Conference meets in Jackson, at First Church, Nov. 8, 9:30 o'clock A. M. Program given next week.

Deer Creek Baptist Association met with Straight Bayou October 12, 1937. C. C. Carraway, moderator; E. L. Douglas, vice-moderator; D. H. Landrum, clerk-treasurer. There are sixteen churches, fifteen had messengers. Priscilla church was voted into the organization. Total membership, 4,039; baptisms, 123; gain for year, 225; Sunday school enrollment, 2,578; gifts for local use, \$41,830.47; Cooperative Program, \$4,926.59; pastors' salaries, \$16,115.48; special mission gifts, \$7,731.43; total for all purposes, \$70,668.87.—D. H. Landrum, Clerk.

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## THE PASTOR IS THE KEY MAN

By B. W. Walker

—O—

The above mentioned caption has been included in the first paragraph of numerous letters that I have received in the past few years. I do not know who coined the expression, but I feel that it has been over-worked. The implication of such letters are about as follows:

"The pastor of the church is the key to the situation and if you will get behind this proposition, we cannot fail. If results are not produced, you are to blame."

"This proposition that I am presenting to you should have first consideration. This is the most important thing that we have to consider this year. It is true that the Baptists of our state are planning, eventually, to eliminate all special appeals, but this matter is of such pressing importance until it cannot be delayed. All other things must, for the time being, be delayed."

"When we come to the end of the year, we are going to have on display at the State Convention, the receipts from each association and each church in that association, for this most worthy cause. We would regret it if your church failed to make a good showing. You know how the brethren would feel toward you as a leader."

"May I say in conclusion, that I am thoroughly in sympathy with the pastor in his work, for I too, have been a pastor and know his problems. We are not placing an assessment on your church but are suggesting that you raise the amount suggested in this letter. We believe that we can count on you."

"Most sincerely,

"Lock Picker."

It is true that I never received a letter just as the one quoted above, but the substance of such letters are too numerous to mention. I resent the implications of such letters.

I believe that the pastor is the "key" to the situation, but I resent an appeal that is made from this angle and then later in the same letter accuse the pastor of being disloyal to his church and denomination, if he does not do what he is asked to do. The average Baptist pastor in Mississippi, has a big job. Every pastor has in his congregation people who are ready to find fault with his leadership. It is not an unusual thing for one of these "sore backs" to receive a letter saying that the pastor has done "nothing" about the special appeal and will they see that something is done about it immediately. The pastor has been thinking and praying about the work as a whole. He has felt that the plans that he has already made must be carried out before the appeal can be made for this special cause. But regardless of how conscientious he might have been he is branded as a "do nothing." Then the work is started on the lock, with or without the consent of the "key." I do not ask that any sympathy be shown any pastor of any Baptist church in this state, but I do say that if it is true that the "pastor is the key," others should not attempt to pick the lock.

I resent the implications of such letters in the second place because many of those who make such appeals to the pastor have never busied themselves to find out the problems of that church and hence are totally ignorant of the wisdom of such plans for the church. A large number of Baptist churches in Mississippi do not own their buildings. They have supervised the erection of their place of worship but the title to the property is in the hands of their creditors. It would be surprising to know the number of congregations that could be ousted from their place of worship if their creditors were exacting. These same buildings must be insured and repaired, missions must be carried on, the local work must be provided for, and a great number of other things peculiar to every congregation. I believe the average Baptist preacher in Mississippi takes all these things into consideration and after continued prayer, does the thing that he thinks best. I believe that a pastor, who lives with his people, who

prays over their problems, who has been called of God as an "under shepherd" should be credited with having enough judgment and Christianity, to do the right thing. To charge him otherwise is unfair. It is my observation that the Baptist preachers of this state are the most loyal, sensible, consecrated, sacrificial bunch of men that I have ever known. And regardless of what they do I believe they weigh all the facts and under God do the best they know.

I resent such letters in the third place, because they have been construed to cast reflection on an overburdened ministry. Back in 1928 a campaign was started to discredit the Protestant and Baptist ministry. That campaign had been too successful. It is unfair to say that God's man is doing nothing because he did nothing about one particular thing.

Some one will say, "Poor boy, he has always been radical." I admit it, but I have some brothers that are not radical and they feel the same way about it. You cannot force a key in a lock. The danger is that the key will be broken and then we have some extra trouble.

Please do not write me about anything and tell me I am the "Key." For the sake of some frazzled nerves, let some one coin another expression to be used for a while.

Poplarville, Miss.

—BR—

## THE DOCTRINE OF SIN

—O—

(Continued from page 3)

urged that disobedience would not bring death, implying that the command of God had meant that death would immediately follow the eating of the forbidden fruit.

The old question ever arises, "Why didn't God make a creature that could not sin when He made man?" We make this observation in passing. God could have done it, but God was desirous of having a people who would serve Him freely, rather than a people who would serve Him because they couldn't do otherwise. He therefore made man a free, moral, and intelligent being who could choose or reject God as he saw fit.

The disobedience of Adam and Eve was the first act of sin ever to occur in the world. From that day the sin principle entered into their hearts and from them passed to all. "Adam was the natural head of the race. Our tendency to sin is derived from him. All men are affected by his act through the medium of natural propagation."

### 4. The Bible Declares That Sin Is Universal.

"For all have sinned and come short of the glory of God." (Rom. 3:23) "There is none righteous, no not one." (Rom. 3:10)

As the flood recorded in Genesis covered all the earth, so sin covers all the inhabited earth. There is no race, tribe or group of people known in which there is no sin. The violence, idolatry, and low morals of men but reveal the sin principle in their hearts. Sin is as extensive in the world as its population.

Though all men are sinners; yet they are not destitute of all good. They are capable of some good. They are capable of some good impulses even though sin holds dominion over them.

### 5. The Bible Points Out the Consequences of Sin.

(1) The first consequence of sin that we note is guilt.

In Genesis account of the fall, Adam and Eve are shown making coverings for themselves and hiding from God. The reason for their action was a deep sense of guilt. Guilt, according to Dr. Mullins is the ill desert of the sinner on account of his sin.

(2) The second consequence of sin we note is physical death.

In Gen. 2:17; God declared to Adam and Eve that if they partook of the forbidden fruit, they would surely die. In Romans 6:23; we find "That the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Some would reject this view of physical death. It is argued that man was created mortal in the sense that the body would die. It is further urged that physical death was a wise arrangement of God to prevent over population. But such views seem not to be well founded.

Though note must be made of the fact that Enoch and Elijah never tasted death, nor will those who are alive at Christ's second coming, yet the fact still remains that physical death appears to be a consequence of sin.

(3) The third consequence of sin that we note is Spiritual Death.

Spiritual death means the separation of the soul from God. It was spiritual death which immediately followed the first act of sin. In Ephesians 2:1; Paul says his readers were once dead in trespasses and sins.

When spiritual death becomes permanent in the soul it then becomes eternal death. Eternal death is the tragic lot of men who go to their graves without accepting the offered mercy of God.

Sin had its penalty; and so do our separate acts of sin produce their hurtful and ruinous results as well.

### 5. The Bible Points Out A Savior From Sin.

"His name shall be called Jesus for He shall save His people from their sins." Matt. 1:21. Sin is here in all its destructive power, reducing to ruin nations, homes and everything that God has made. But God sent His Son to save us from sin. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

The Son of God died on the cross to bear the penalty of man's sin. The price of forgiveness has been paid. None need to continue the slave of sin, for the way of escape is near.

Salvation from sin comes when the sinner repents of sin and trusts Christ as Lord and Master. "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God raised Him from the dead, thou shalt be saved." (Rom. 10:9-10.)

—BR—

Rev. E. H. Westmoreland of Leland helped in a recent meeting at Main St. Church, Hattiesburg. D. A. Barnhill, pastor. There were 25 additions to the church and the pastor says he has never had better preaching in a meeting.

Dr. W. J. Dorman, pastor of the Carrollton Ave. Baptist Church of New Orleans, and Rev. S. J. Rhodes, pastor of the Gillsburg Baptist Church, assisted Rev. Fred B. Bookter and the Central Baptist Church of McComb, Miss., in a twelve day revival meeting which began Sept. 22. Dr. Dorman preached, and his messages were sound, scriptural and inspiring. Rev. S. J. Rhodes led the choir and congregation in singing the great old songs of Zion, and offered many special numbers which were very enjoyable. This meeting was characterized by good attendance, interest and fine spirit. There were 13 new members received into the church, and the pastor and people believe that much lasting good has been accomplished through this meeting.

The employees of the following orphanages in the South are participating in the Institutional Retirement Plan for Orphanage workers started by The Relief and Annuity Board on January 1, 1936, viz.: The Virginia Baptist Orphanage, Salem; the North Carolina Baptist Orphanage at Thomasville, and the Kinston Branch; the Connie Maxwell Orphanage, Greenwood, South Carolina; the Louisiana Baptist Children's Home, Monroe; the Buckner Orphanage Home, Dallas, Texas, the Illinois Orphanage at Carmi; the New Mexico Baptist Orphanage at Portales; the Baptist Children's Aid Society, Baltimore, Maryland; and the Baptist Orphanage at Troy, Alabama. More than sixty percent of all Baptist Orphanage workers in the South are participating in this plan of old age and disability pensions. Every orphanage worker in the South should be thus provided for through The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
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Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

## R.A. FOCUS WEEK—NOVEMBER, 7th-11th.

### "IS HE YOUR BOY?"

Is—He—Your—Boy? Let us not have vain regrets and longings for the days that will never be ours again. Our work lies in front, not behind us, and "Forward" is our motto. Let us not waste heart and life thinking what might have been, with the maybe that lies before us waiting. If in the past men have not been interested in missions let us now develop world-thoughts in our boys.

IS HE YOUR BOY? That boy who is being neglected, left out of the training that is given in the Order of Royal Ambassadors, the boy's missionary organization of our Convention. If you ask the question, "What is a boy?" I reply, "A boy is the beginning of a man." This world needs the might of men in missions, it gains men as it wins boys. Around a campfire at the R. A. Camp, this past summer, I realized the power of prayer, and the power of men and missions and determined to help boys into missions through Royal Ambassador chapter work.

At every diversion or pastime the most interested participant or spectator is a red-blooded boy. IS HE YOUR BOY? As boys are interested in these various pastimes, so they can be vitally interested in Royal Ambassador work. Programs suggested in World Comrades are attractive and informing; mission study books are delightful and inspire in Kingdom activities; the ranking system spurs to real growth in denominational and Christian loyalty and the fact that the organization is really for them appeals to the boy and gratifies his sense of manhood. Your boy should not be deprived of all these helps in building Christian character.

The church of tomorrow is depending upon our boys to lead on to victory. How can they serve without knowing the meaning of service? How can they really promote Christianity without knowing the Kingdom needs, the Kingdom's progress? The church is to help bring in the Kingdom. The boy must help. Would you neglect that boy or are you leading that boy of yours to think missions, to pray for missions, and to give to missions? If you are doing that then the future of missions will be as bright as the rays of the sun.

Striving to teach the boy that the real object of missionary education is to study God's Word and God's world, to commune daily with the greatest of all counselors, Jesus Christ, and to serve in giving the Word to the world is the endeavor of the true R. A. counselor.

May all counselors be strengthened in their untiring efforts and may their comrades and fellow-workers see the Kingdom expanding through their plans. May God add His blessing on the R. A. boys of our Southland and strengthen them as they pray and as they serve.

Is your boy among them?

George Nichols,  
R. A. Counselor.

### A BOY'S PRAYER

God, give me clean hands, clean words, and clean thoughts. Help me to stand for the hard fight against the easy wrong. Save me from habits that harm. Teach me to work as hard and play as fair in Thy sight alone as if the whole world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me.

Keep me ready to help others. At some cost to myself. Send me chances to do a little good each day and so grow more like Thee. Amen.

May we help lead these boys in helping to answer this prayer.

### G. A. HOUSE PARTY

On October the eighth, one hundred and eighteen Intermediate G. A.'s came to visit their big sister Y. W. A.'s at Blue Mountain. The program opened Friday night under the direction of Miss Edwina Robinson, State Young People's secretary. Mrs. Ned Rice brought the first inspiring message on "Christ For The World." After the program the G. A.'s had fun and frolic with the Y. W. A.'s.

Saturday morning at the chapel hour the College Y. W. A. presented a special program on China. At eleven o'clock Mrs. Ned Rice spoke on "Golden Jubilee" and Miss Frances Traylor followed her with the message "Questing in Galilee." Saturday afternoon all the G. A.'s turned into little gypsies and followed the trail. At six o'clock the queens were honored with a banquet and at seventy-thirty o'clock the Fine Arts department of the college gave a program on "The Peoples of the World In Song and Story." At nine o'clock in Lowrey Memorial Baptist Church the G. A. queens were crowned. The program for the day closed with a very beautiful and impressive campfire, led by Mrs. A. L. Crawley.

Sunday morning Mrs. W. C. Tyler closed the house party with a message on "The Christian in God's Keeking." As the G. A.'s went away they could truly say, "They went home a different way."

Virginia Myrick

### Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia CHINA BULLETIN

In an air mail letter from Mr. H. H. Snuggs, the following locations of some of our missionaries are given as of October 2nd:

Cheungchau Island, Hongkong: Mrs. Woodward and children; Mr. and Mrs. Rex Ray and children; Mrs. H. H. Snuggs and children; Mr. and Mrs. Eugene L. Hill; Mrs. J. B. Hipps and Jack; Miss Auris Pender, Miss Mollie McMinn, Miss Jessie Green, Miss Lorene Tilford, and Miss Floy Hawkins.

c/o Phillips House, Mody Road, Kowloon, Hongkong: Mr. and Mrs. Gallimore and family; Miss Lydia Greene, Miss Mary Alexander; and Miss Flora Dodson.

Wuchow, Kwangsi: Dr. and Mrs. Beddoe; Dr. W. L. Wallace; Mr. Woodward.

12 Calçada do Monte, Macao: Mr. and Mrs. Galloway; Miss Clement, Miss Catharine Bryan and Mrs. C. G. McDaniel.

c/o General Delivery, Haiphong, French Indo China: Mr. and Mrs. Herring; Mr. and Mrs. Bausum; Dr. and Mrs. Bailey; Miss Ford.

Box 155, Gaguio, P. I.; Mr. and Mrs. L. A. Thompson.

No. 31, British Concession, Shameen, Canton: Mr. H. H. Snuggs.

A letter from Miss Willie Kelly, written on September 23rd at Baguio, P. I., brings the information that Misses Rose Marlowe and Juanita Byrd received a cable September 22nd recalling

them to Shanghai, and they left immediately.

Watch the mail for the Lottie Moon Week of Prayer program that is being sent the president of the societies within the next few days. It is important that you begin early to make your plans to observe every program.

You will also receive a blank within the next few days on which to send us the names of your 1938 officers. This is very important.

—BR—

Pastor F. J. Chastain begins a meeting in his church at Lexington Sunday with Rev. N. G. Hickman of Winona preaching and Rev. W. W. Grafton leading the singing.

The vote will soon be taken in Tate, Montgomery and Lee Counties to determine whether or not the sale of beer shall be discontinued. The devil has been given a black eye something like forty times in Mississippi in county elections.

The State B. T. U. Convention meets in Vicksburg Nov. 24-26. Pastor Wallace R. Rogers of First Church, Vicksburg, requests that all pastors and directors send to him at the earliest possible date the names of those expecting to attend the convention. This is Thanksgiving time. And homes must be secured beforehand to save confusion.

West Virginia Baptists met in convention Oct. 13. The Messenger, their state paper, says that four things were determined upon, (1) the purchase of Alderson-Broadus College, (2) employment of a Promotion Director, (3) to participate in a State Council of Churches, and (4) to raise \$10,000 as an emergency gift for work in China. The third item was adopted by a divided vote, and by cutting off debate.

We have felt for several years that our Baptist preachers and laymen could not spend the day preceding the Convention in any better way than by having an all-day prayer meeting, entreating the Lord's blessing on all our work. Since it is impossible for this to be done now, may we earnestly beseech all our Baptist people to pray now and until the Convention meets, entreating the favor of God and His directing hand on the deliberations of the Convention. In this way all may help whether they attend the Convention or not.

We Americans express great aversion to and even horror of the way a minority in many countries manipulate itself into control of the whole mass of the people. This has been done in Italy, Russia, Germany and other lands. But the art of political manoeuvring is not unknown in this land of the free and home of the brave. In Mississippi a legislature elected by the people soaked the state in beer, when if the question had been put to the people they would have voted against it by a big majority. This same legislature would have soused us in hard liquor if the governor had not told them that he would veto the law unless it was approved by a referendum vote of the people of the state. In the referendum the vote was nearly three to one against it. An effort was made in Tennessee to have a bill put through the legislature legalizing the sale of liquor. But a referendum vote snowed it under nearly three to one. Democracy or rule of the majority was never in greater peril than it is today. And this is true in America as it is in Europe.

### EAST M

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By R

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## The Baptist Record

Published every Thursday by the  
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Board

Baptist Building  
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R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor  
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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### WHY DO IT, THEN?

Last week I heard a man talking who was taking treatment for a condition which he said was caused from drinking liquor. In his remarks he said that he would today be worth \$50,000.00 more than he is if he had never drunk whiskey, and all he had to show for his drinking was a diseased body.

This honest statement by this man set me to thinking. If his drink habit cost him at least \$50,000.00 in cash and a diseased body, why did he keep drinking the stuff? I have never been able to understand why seemingly sensible people will keep on drinking that which they know has ruined all who have continued the habit. Yet they do it. Habit and Satan combined make a force that human power can't break.

Another person was heard to remark, though he was a profane swearer himself, that cursing is a useless, harmful habit, that it marked the one so doing as lacking something of the higher and better principles of life; that it helped no one, none cared to hear it and it was a great sin.

Again I wondered why men—and some women—curse and take God's name in vain when they know that it is a great sin, that is disgusting in the ears of God and all people with decent minds, and no one ever received one bit of benefit from the vile habit. Where I have been recently I have heard old men utter the most bitter oaths without provocation—just in ordinary conversation. I wonder why?

I would here admonish all young people, if they want to be respected in the highest society, be strong of body and prosper, to let liquor drinking alone; and if you want to have the favor of God and the best people, leave off profane swearing and vulgar talking. These will surely mark you as immoral and not of the best breeding.

The news of the death of Dr. J. E. Byrd came to us here at Hot Springs by newspaper. Wife and I were deeply grieved at his tragic death. He had fought seemingly successfully a dangerous malady just to be cut down in this way. He was one of our great men and our able servants of the Lord. He leaves behind a splendid family, and a host of friends that no one can number. May the Lord console the sorrowing family.

The papers tell us that Rev. I. D. Eaverson is closing his ninth year as pastor of the good church at Cleveland. He has done a splendid work. His work with the Chinese of that community is a fine thing. May the Lord increase his powers.

Read the following notice in the daily paper: "Claude L. Howe, a members of the Strayhorn church, was ordained to the work of the Baptist ministry this week. The examination was conducted by the Rev. B. F. Whitten of Coldwater, who presided over the exercises as moderator, and the Rev. W. W. Grafton, pastor of the Baptist church at Coldwater, delivered the charge and preached the ordination sermon."

It is reported that Rev. O. C. Cooper, now of Water Valley, went to some place in Tennessee the third Sunday in October to preach a "trial" sermon with a prospective call to the church as pastor. Brother Cooper was pastor at Bruce for some years and did some effective work there.

Rev. O. P. Breland reports that he had his tonsils removed recently, but is able to preach again. He supplied for the pastor at Coldwater, Neshoba, and Pittsboro, Calhoun, while he was absent. He recently accepted a call to the pastorate of Oak Grove Baptist Church, Neshoba County. He is open for other work in that or other sections as he wants to give himself fully to the ministry. His address is Crawford, Miss.

The Bible tells us that blessed is that nation whose God is the Lord. America is called a "Christian nation," but I am wondering if it is. Not half the responsible people in it belong to any church and not half of those who belong attend anything like regularly, great numbers of them not at all. Are we headed towards the fate that has befallen all other nations who have forgotten God? Time will answer.

—BR—

Lawyer: "And, your honor, my client moves in the best of circles."

Judge: "Well, in the future he'd better try to go straight."—Ex.



**SKIN BROKEN OUT?**

**"SKIN SUCCESS" OINTMENT** shows excellent results for certain types of SKIN IRRITATIONS due to external causes. Use it for itching on scalp, feet, and other parts of the body, as well as on the face. Soothes itching; helps clear surface pimples, blackheads, complexion blemishes. 25¢ at druggists everywhere.

## Church Cases

### Healing Humanity's Hurt

By LOUIS J. BRISTOW, Superintendent

## Southern Baptist Hospital

New Orleans, La.



One of the problems of the Southern Baptist Hospital is church cases—that is, cases which churches send in to be cared for free of charge. Hardly a week passes that we do not have several requests to admit free of charge patients who are unable to pay the necessary expenses of their care.

Before me as I write is a letter from a church in Alabama, signed by the pastor, church clerk, and four deacons, brought by a sick old man. This letter says the sick man "has been a member of our church 39 years, has been a deacon about 25 years, and has always been an active worker and gave a lot of contributions to worthy causes." But the church is not able to help with the hospital cost.

Here is another from a pastor in Florida, asking that we admit an elderly man who "has a stomach trouble that indicates an ulcerated condition with some manifestations of malignant development. He is a poor man who greatly deserves assistance. He must have quick, expert attention, or he will not live many weeks." But we have no means. What should we do?

Here is a request from a pastor who asks us to take a little girl who is horribly hare-lipped; to see whether plastic surgery will improve her condition. Probably it will; but the church from which the child comes is not able to pay the cost.

Again, pastors feel that they cannot ask their churches for special gifts to help their sick poor. Here are exact extracts from a letter received some weeks ago in reply to mine asking a pastor whether his church would assist the Hospital with the expenses of a poor member of that church who was then in the Hospital: "After prayerful consideration of the matter I am led to advise you that I sincerely do not believe the church is in position to give towards Brother T—'s hospital expenses. I base this belief upon the following facts:

"Ours is a community of cotton farmers, nearly all of whom operate on borrowed money.

"The other reason is that what financial help the church could offer has already been expended in sending Brother T—and some of the members of his family to New Orleans and in caring for him before he went."

Now, that pastor is not exceptional. His letter is typical of letters from many pastors. A church seems usually willing to pay railroad fare for the patient and his family or friends, and willing to pay the expenses of members of the family in a boarding house in New Orleans while the patient is in the Hospital; but draws the line at bearing any of the necessary Hospital cost. Such a condition places a hardship upon the Hospital.

Here is a letter from the superintendent of a board of education in another State which reads: "There is a Baptist minister here by the name of J. W. H.—, who is badly in need of hospitalization. He is passing blood from his kidneys. He is absolutely unable to finance a thing of this kind, so I am just wondering what can be done for him. If there ever was a case that needed assistance, this is one."

I wrote the brother that the Hospital would bear four-fifths of the actual cost of the case if the minister's church or community would bear one-fifth. We have heard no more from him.

I could fill the paper with copies of letters as appealing and as pathetic as the ones quoted above. Hardly a day passes that does not bring one or more. What a magnificent opportunity is offered to someone to give us an endowment to provide hospital care for such poor sufferers; or to give us the addition we so sorely need that the Hospital itself might earn enough to care for them!

May it please God to have someone to take up the matter with us.

In the last ten years the Southern Baptist Hospital has given free service to the poor which cost \$332,947.55. And the institution has never closed a year with a deficit or failed to meet its obligations when due. Surely the blessings of heaven have been upon us. An investment here will yield fine dividends in service to the poor.



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We have two unusual things today which will add interest to our page. One is a letter from our dear Miss Mildred, at the Baptist Bible Institute in New Orleans. This is not really so unusual, but it is very interesting to us all. How much she appreciates her privilege of being in that training school of Christian service, and how grateful she is to us for making this possible for her! Let us not forget her, as a noble "cause," when we are getting up our money to send to the Orphans, (an equally noble cause), for she is one of our responsibilities, isn't she?

The other thing that especially pleased me is the coming of a long envelope from my son John, of Colorado Springs, Colorado. He has sent us two more stories about his beautiful little squirrels, who think they own the whole place. One story we have this week, and number two for next week. Isn't that fine? We are very grateful to him for writing them for us.

The Mississippi State Fair seems to have been a fine one. Some of you must write us about your adventure there! How many glasses of cider that you saw made did you drink, and how much pink lemonade?

There is one more letter from another state that I might have spoken of with John's and Miss Mildred's. We are glad that Lura wants to write to us, and hope she will continue to do so. We appreciate her contribution, too, but now that she and her father and Abbie Miriam and Canoy are making their home in Kentucky, we will not hold her to that, though we will miss it. We wish for her high success in her school work, in which she is so successful.

Mrs. Austin runs a little ahead of the calendar, and sends us \$2.00 for October and November. This makes me feel happy, for it does not happen every day. Be sure to write and tell me if you want to take part in the \$30.00 Christmas present for the Orphans, or rather, the \$25.00 present from you, for when I get that, I'll take care of enough to make it \$30.00.

Much love, from,  
Mrs. Lipsey

Bible Story No. 12: Oct. 28, 1937  
THE GOOD SAMARITAN  
Luke 10:25-37

This lawyer, or scribe, for the words are used with the same meaning, was not trying to find the truth from Jesus, but to entrap him in words and questions. He asks him, "Teacher, what shall I do to inherit eternal life?" If he really wanted to know this, Jesus would probably have given him a direct answer, but he replies with a question of his own, "What is written in the law about this?" and the lawyer replies readily, showing that he knew the Jewish scriptures, that one must love the Lord his God with all his heart, soul, strength and mind, and his neighbor as he loves himself, (Lev. 10:18, Deut. 6:5). Jesus replies, "Yes, you've answered correctly: if you do this, you shall live, have eternal life," knowing that no man had ever done this. So the lawyer, knowing that the word neighbor means some one near us, brings out another question: "And who is my neighbor?" How near to me does a person have to be to be a neighbor? Just next door?" Then Jesus tells him this beautiful little story, which makes a neighbor, a near person, out of a Samaritan, whom the Jews hated. The road which led down from Jerusalem to Jericho had been for centuries so infested with robbers or bandits as to be known as the Bloody Way. A certain man went

down this road one day, and was attacked by some of these bandits, who robbed him of his clothing and wounded him, and left him half-dead, unable to rise. It happened that a priest came along that way, and afterwards a Levite, both doubtless returning from their "course" of labor in the Temple services at Jerusalem. Both of them saw the wounded man, but they each took a look, and went on. Perhaps they were afraid of a return of the robbers, perhaps they had something else to do in Jericho. We only know that they passed by on the other side, leaving no deed or word of sympathy or mercy for the afflicted man. But a certain Samaritan came along that way, a man whose nation the Jews hated, and when he saw in what a dreadful way this poor Jew was, he was so sorry for him that he went to him and dressed his wounds, using some things he had with him, and got him up on his own beast and walking by his side, took him to an inn. Here he cares for him all night, and in the morning he gives money to the innkeeper, as much as a laboring man would earn in two days, and tells him he will pay more if needed, when he returns.

When Jesus has finished this story, the lawyer can answer his own question, and does so. When he is asked which of these three men proved neighbor to him who fell among the thieves, he replies honestly that it must have been the one who showed mercy to him, though not quite willing to call the Samaritan by the name of his nation. "Go and do to others as you would have them do to you, if the conditions were reversed, and your places changed." (Henry Burton.)

New Orleans, La.,  
Oct. 18, 1937.

Dear Mrs. Lipsey:

"I thank my God upon all my remembrance of you, for your fellowship in furtherance of the gospel..." (Phil 1:3, 5.)

School is very good at B. B. I. this year. Surely this school is a lighthouse spreading its beams afar in radiant glow to many lost souls. Dr. Hamilton is a great soul-winner and he has meant very much to us in dealing with lost ones. He is on his way now to Knoxville, Tenn., to conduct a city-wide revival meeting. Many people have been touched by his consecrated life.

Recently an intermediate girl to whom I spoke had never been privileged to read the Bible. She listened with a keen desire to know what it was all about. When I had finished speaking to her, she answered in tones of amazement that Christ was the only one in whom she could believe.

I always enjoy your letters on the Children's Page and also the letters from various ones over Mississippi who write. It is wonderful to hear through correspondence from those who love the Lord even though we do not see each other.

With thanks and love and best wishes, I am

Sincerely,  
Mildred Mixon.

QUINTUPLETS IN THE WILD  
BILL FAMILY

One afternoon last month I heard a terrific racket which seemed to come from the top of our house. There were squeakings and squawkings, scufflings and snufflings, and just plain banging around. I went outside and stood under the bird house which had been built into the gable end of our house. I shouted "Hey!" And seven furry heads popped out of the three doors of the bird house. The seven squirrels

looked down on me and did not move, did not say a word. But the one expression on the seven faces seemed to ask:

"Well, what do you want? What are you making all that noise down there for? Can't we have a little family fuss up here without being disturbed by a loud clumsy big lunk that can't even climb a tree?"

I explained that we were glad to furnish free lodging in this unused portion of our house, were even glad to run a free lunch counter for our lodgers, but we must ask that good order be preserved for the benefit of ourselves, who live in the house too. But the two parents and five baby squirrels seemed unimpressed, made no promises of good behavior.

The two parent squirrels are the ones I wrote about last year as having been so loud-mouthed and fierce that we named them Wild Bill and Mrs. Bill. They are called Fremont squirrels (after the explorer), or pine squirrels (because they eat cones), or chickarees (because of the clattering, scolding noise they made at the tops of their voices). When grown they are about the size of a big man's fist. When I first saw the babies, they were about the size of the fist of a ten year old boy or girl.

I think I told you last year that Mrs. Wild Bill galloped about on the lawn, gathering dry grass that the mowing man had left, stuffing her cheeks until they were puffed out as if with toothache, and then ramming it between her jaws and letting it stick out on each side as if she were making herself up with a comedy mustache for the movies.

Then she'd hustle up a tree near the house, drop off of a limb onto the roof of the bird house, and crawl over the edge to the door of her home. (Not many people enter the front doors of their homes by the way of the roof.) Then, she would spit out the grass, arrange it in her nest and come out for more.

I said then that I hoped Mr. and Mrs. Wild Bill would settle there and raise a family of quintuplets. We saw no babies last year. And this racket we heard was the first notice that the quintuplets of this year had really arrived. They were a month or more old when we first saw them, popping their heads out of their house like characters in a movie cartoon comedy. Their parents keep them at home for the first few weeks of their lives, for squirrels are born sightless and hairless and about as big as a small little finger.

But I see that some of this week's story must go over to next week, so look out for it then—John J. Lipsey.

Anco, Ky.,  
Oct. 15, 1937.

Dear Mrs. Lipsey:

We're just about ready to heave a sigh of relief, because our "house" is gradually assuming the aspects of a "home" after the disorder of arranging furniture, and other trying, but necessary details in moving. We are surrounded by mountains here, and though they are very beautiful, I get awfully homesick for Mississippi. However, I am sure that Kentucky is a great state too, so I shall try to become accustomed to it. The people are very kind and nice, and have given us two showers, which certainly proved a welcome addition to our pantry.

I'm having quite a bit of studying to do now, as I'm taking an extra subject this school year. I hope to attend summer school next summer and graduate next school year.

10c 25c

**Calotabs**

For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

I am trying to get four years of high school work in three, and I hope that I shall. I'm very anxious to go back to Copiah-Lincoln Junior College for two years of college work before I go to a senior college. I shall always regret that it was not possible to complete my high school work there.

The principal of the grammar school was shot about two or three weeks ago by a man who was angry because the principal whipped his child slightly for something he had done. Tragedies such as this are only too common in Kentucky.

Abbie Miriam is staying with my aunt in Webb. We surely do miss her. She is such a tall little girl now, nearly as tall as I, and in her first year of junior high school. Canoy, Jr., is in the eighth grade this year.

I hope you will pardon this badly written letter this time as I've had lots of studying to do, and I'm very tired and sleepy.

Enclosed you will find one dollar.

Sincerely your friend,  
Lura Clark.

We used to live in Kentucky, Lura, in Guthrie and in Adairville. I don't know how close these two towns are to your town. They are close to the southern state line. I know every body will be glad to hear from you, and we are certainly grateful for the dollar. Write again when you can.

Taylor, Miss.,  
Oct. 14, 1937.

Dear Mrs. Lipsey:

Am sending Jeannie Lipsey Club No. 8 dues, two dollars (\$2.00) for October and November.

Seems all we do is comparatively small considering the evil that is creeping into our land every day, and safe to say every moment. There are all kinds of amusements to catch our young people.

Just travel a short distance along the highways in our dear old Mississippi, and see by night, Santa Clause in beautiful colors, and when you find out, it is only the federal government with its repeal of the 18th amendment, selling death to our nation.

Pray for our W. M. U.

Yours in Christ,

Mrs. M. G. Austin  
But besides these evil things, Mrs. Austin, we find good things, too, like beer and wine being put out of so many counties in Mississippi and other states. We must thank the Lord for that.

Pat and Mike were out duck hunting. Pat aimed and aimed into a flock but didn't shoot.

"Why don't ye shoot?" Mike finally asked disgustedly.

"Faith, an' every time I get ready to shoot wan, another gets in his way."—Ex.

## Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nethell) Nose Drops. Small size 25c, large size 50c at your druggist.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

## Wednesday Afternoon, Nov. 24

In historic Vicksburg we have perhaps the prettiest of the several national parks and cemeteries. There are some thirty-five or forty miles of road winding in and out through the park, inspiring hills and lovely valleys. Granite markers here and there tell of brave hearts and tragic ends. On Wednesday afternoon, Nov. 24th, at 2:00 o'clock, a pre-convention tour of this park has been arranged. Mr. Ralph Adams of Vicksburg is arranging the tour and experienced guides will be in charge of the party. For all who come in time to take advantage of this tour a real treat is in store. It will take about three hours to complete the tour. Make your plans to come to the Training Union Convention, and be there for this special feature.

## Our Loss, Louisiana's Gain

We are sorry to lose from our state one of our District B. T. U. Convention presidents. Brother Martin J. Gilbert has moved from George County to Louisiana where he has accepted church work nearer New Orleans where he is attending school at the Baptist Bible Institute. Brother Gilbert will promote Training Union work wherever he is for he appreciates not only the value of training church members, but also recognizes that Jesus in his commission gave the charge to "teach to observe." Mr. L. E. Prine of Leakesville, vice-president of the district, becomes leader in the district, District 12, and will carry on with the cooperation of five associational B. T. U. directors in the district.

## Bible Readers' Awards Issued

To Mrs. Amy Adam Ingram, associational B. T. U. director of Union Association, is awarded the seal for the third and fourth years daily Bible readings. She received her certificate two years ago, and now has recognition for four years readings. We are also happy to report that to Mrs. A. J. Jones of Soso is receiving her seal for the completion of the third and fourth years of Senior B. Y. P. U. daily Bible readings, having received her certificate two years ago. Annie Pearl Jones, also of Soso, has completed her Junior Bible readers course and is being awarded the last seal. Daily Bible reading is a regular part of our Training Union work, and is in the standard of each department. It should be magnified more and more. Each week we ought to be able to report the awarding of Bible readers' certificates or seals. For Juniors and Intermediates these recognitions are annually, for Seniors and Adults it is every two years. Start NOW, and keep it up.

## Pontotoc B. A. U. Elects

"Did you ever see a dream walk-

ing? Did you ever see a dream talking?" Seems that there is a song something like that. Well, the Pontotoc B. A. U. has dreams of a larger and more efficient union, they are walking about, talking about it and their dream will no doubt come true. A playlet has recently been given in this interest, and new officers are elected with the charge to make it a reality. The new officers are: President, Mrs. J. M. Gates; Vice-President, Mrs. John Rodgers; B. R. L., Mrs. R. B. Patterson; Secretary, Mrs. Jessie Harmon; Cor. Sec., Mrs. Vallie Warren; Group Captain, Mrs. J. M. Wingo. We are indebted to Mrs. Harmon, secretary, for this report.

## Friday Afternoon, November 26

It is the only one in the world like it! The Waterways Experiment Station near Vicksburg. You will certainly want to see this most interesting replica of the Mississippi River. We can not describe it here, you will have to see it for yourself. It is a two and a half hour tour and a special tour has been arranged for all who care to take it, for Friday afternoon, November 26th. You will attend the State Baptist Training Union Convention, the convention will close at 12:30 November 26th, you will lunch and join the party at 1:30 for this interesting and educational tour. Mr. Ralph Adams of Vicksburg is in charge of arrangements and special guides will conduct the party. Historic Vicksburg offers many other interesting features, the greatest of all will be the Training Union program beginning at 7:30 P. M., Nov. 24th and closing 12:30 Friday, Nov. 26th. Watch this page for additional announcements from week to week.

## Montgomery Association Elects Director

We are happy to add to our list of associational B. T. U. directors Mr. Fox Ransom of Duck Hill. Mr. Ransom is well qualified for this work and with the cooperation of pastors and churches will be able to make Montgomery County one of the leading associations for Training Union work. We congratulate the association on its election.

## How Some of the Associations Stand

On percentage of churches in the association having at least one union, a few of the associations are listed here:

George, Alva Rouse, director, 100%. (Three unions in every church.)

Columbus, Clifton Perkins, director, 94%.

Leflore, W. H. Edwards, director (recently moved) 84%.

Deer Creek, Miss Kelton Montgomery, director, 83%.

Lauderdale, Miss Esther Pearl

Whitney, director, 82%.

Hinds-Warren, Clifton Tate, director, 76%.

The average for Mississippi is 53%.

Hinds-Warren leads in number of unions, 25 churches with 114 unions.

Lauderdale takes second with 34 churches and 80 unions.

—BR—

## S. S. ATTENDANCE OCT. 24TH

Jackson, First Church	859
Jackson, Calvary Church	802
Jackson, Grif. Mem. Church	612
Jackson, Davis Mem. Church	180
Jackson, Parkway Church	225
Jackson, Northside Church	120
Laurel, First Church	452
Laurel, West Laurel Church	381
Laurel, 2nd Ave. Church	224
Laurel, Wausau Church	54
Columbia Church	459
Vicksburg, First Church	341
Meridian, 15th Ave. Church	337
Meridian, 41st Ave. Church	251
Clarksdale Church	339
Newton Baptist Church	222
Indianola	163
Crystal Springs Church	251
Mathiston Church (10/3/37)	31
" (10/10/37)	62
" (10/17/37)	42
" (10/24/37)	47

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## B. T. U. ATTENDANCE OCT. 24

Jackson, First Church	152
Jackson, Calvary Church	205
Jackson, Grif. Mem. Church	259
Jackson, Davis Mem. Church	94
Jackson, Parkway Church	35
Jackson, Northside Church	35
Laurel, West Laurel Church	163
Laurel, First Church	99
Columbia Church	88
Meridian, 15th Ave. Church	63
Meridian, 41st Ave. Church	52
Clarksdale Church	167
Newton Church	118
Indianola Church	112
Crystal Springs Church	135

—BR—

## ON M. S. C. W. CAMPUS

—O—

High thoughts for the month have culminated this week around that always center of interest—the State B. S. U. Convention, which will be held at Mississippi College, Clinton, October 22-24.

Approximately thirty-five students, with the student secretary, Miss Rhobia Taylor, are in store for a great enrichment, as they will become a part of each phase of a program entwined around such a keynote as: "Today and Tomorrow with Christ." They are eagerly awaiting the inspiration that is gained from the messages of Dr. John L. Hill, Dr. B. L. Davis, and Professor Chester Swor, who are the principal speakers at the convention.

The group planning to attend lists: Misses Theresa Jones, Zelma McCord, Dorothy Dean, Dorris Allen, Beatrice Shaw, Edith Millender, Lena Pearl Boutwell, Norma Clower, Roland Chapman, Bonnie McDonald, Mazine McKinnon, Bessie Ellen McKinnon, Hazel Martin,

## 5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, scripture calendars, beautiful new KRYSTAL Plax and velvet Scripture mottoes. Scripture Christmas Cards. Good commission. Send for free catalog and price list.

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Pansy Simmons, Mary Helen Coleman, Mary Elizabeth Alexander, Lois Bush, Lilla Lee Manning, Wilma Backstrom, Janet Chrestman, Etta Ruth Turner, Marie Holland, Evelyn Smith, Mary Daniels, Delilah Stewart, June Burnette, Anne Phillips, Mary A. McAde, Marian Briggs, Julia Russum, and Dorothy Wilson.  
—Anna Flynt Knight  
—BR—

If your Record comes in a Pink wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

We expect next week a full report of the recent State B. S. U. Convention at Clinton.

—BR—

First Church, Jackson, Tennessee, celebrates its centennial Oct. 29-31. There will be messages from Drs. Oscar Haywood and S. E. Tull, former pastors, a history of the church by Dr. Stanford M. Herron, a sermon by Pastor W. C. Boone, a message from Dr. Luther Little and a good musical program throughout. The published program gives a list of the charter members and of the pastors. There have been three church buildings, the present one erected in 1911. There are now about 1,400 members. There have been 27 pastors in 100 years.

—BR—

A good brother who has many times proved his interest in the Mississippi Baptist Hospital in Jackson, last week gave \$5,000 cash to complete the first floor of the new part of the building. The Lord has blessed the hospital in making it an agency for ministering to the suffering in His name. And this contribution will enlarge its ministry and increase its income to where it will be able to do a larger amount of work for those unable to pay the cost of hospitalization. May our Father's blessing rest on these who give and multiply their number and their ability to give. "God is able to make all grace abound unto you, that ye having always all sufficiency in everything, may abound unto every good work." 2. Cor. 9:8.

—BR—

Doctor will you give me something for my head?

I wouldn't take it as a gift!—Ex.

## DANGEROUS NEGLECT

Many churches neglect to carry adequate insurance on their property. Some carry none at all. Winter time is at hand when danger from fire is greatest. Any church without adequate insurance can secure the same at the lowest cost by writing to Southern Mutual Church Insurance Co., Columbia, S. C.

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**HEADACHE RELIEF**  
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## FINANCIAL REPORT

(Continued from last week)

The following is an exhibit of the gifts from the various churches for the past three quarters (January 1 to October 1). Should an error occur in your church write C. Z. Holland, Secretary of Promotion, Box 530, Jackson, Miss.

## MADISON COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Camden		3.00	24.00
Canton, First	734.17	208.28	54.00
" Center Terrace	77.00	3.00	13.00
Farmhaven		10.25	3.00
Flora	40.00	58.62	26.00
Madison-New Hope		12.10	

No report from 5 churches in this association.

## MARION COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Bunker Hill	59.88	26.85	28.00
Columbia, East	9.00	35.78	12.10
Columbia, First	668.79	59.00	42.80
Edna	8.00		6.25
Foxworth		5.55	
Goss	8.40	6.40	
Hurricane Creek		3.50	
Improve	3.30	10.55	
Kokomo	2.00	9.21	
New Hope		1.00	
Oloh	3.38	11.91	2.00
Sandy Hook		23.56	

No report from 9 churches in this association.

## MARSHALL COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Alexandria-Slayden	12.23	33.36	23.00
Bethany		.70	
Byhalia	100.00	37.85	12.00
Carey Chapel	5.00		
Chewalla	1.00	1.00	2.00
Coldwater	11.08	7.39	
Holly Springs	250.00	142.75	268.74
Mt. Moriah	10.79		
Potts Camp	7.95		
Pleasant Grove-Red Banks	10.00	7.75	47.00

No report from 6 churches in this association.

## MISSISSIPPI ASSOCIATION

Church	Co-op.	Specials	5M Club
Amite River	25.00	25.00	
Berwick	142.99	36.56	
Bethel	13.10		
Centerville	81.00	96.03	32.00
Crosby	16.00	32.32	35.00
Eastfork	32.87	23.95	11.38
Ebenezer	25.93	25.05	
Galilee	366.66	181.99	130.00
Gillsburg	26.00	56.75	48.00
Hebron		25.85	22.75
Liberty	355.00	137.77	64.00
Mars Hill	54.25	65.86	22.15
Mt. Olive	80.43		
Mt. Pleasant	15.80		
Mt. Vernon	89.31	16.86	32.00
New Zion	21.21	2.00	
Oak Grove	6.00		
Robinson	24.00	10.90	9.00
Terry's Creek	72.64		
Woodville	49.28	25.86	10.00
Zion Hill	15.00	5.00	

No report from 2 churches in this association.

## MONROE COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Aberdeen	159.80	77.47	40.00
Amory	333.45	81.27	134.50
Antioch	4.64		
Becker	8.15	2.89	
Bethel-Greenwood Springs	19.45		
Central Grove		2.00	6.00
Center Hill	43.59	8.00	1.00
Harmony		12.00	3.00
New Prospect	5.04	28.15	12.00
Prairie	9.28		5.00
Smithville	2.10	49.79	16.00
Splunge	6.65		

No report from 4 churches in this association.

## MONTGOMERY COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Duck Hill	60.90	20.60	45.00
Hays Creek	5.00		
Kilmichael	24.35	13.08	
Milligans Spgs			22.00
Scotland	10.12	8.50	
Winona	35.85	64.60	20.00

No report from 14 churches in this association.

## NESHABA COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Bethsaida	11.60		1.00
Bluff Springs			7.49
Coldwater	22.94	36.45	18.00
Deemer	9.25	8.10	9.00
Dixon		16.00	
Good Hope	2.50		
Hope		4.42	2.00

Church	Co-op.	Specials	5M Club
Linwood	15.00		4.00
McDonald		3.12	
Neshoba		26.63	50.00
Philadelphia	571.58	131.49	203.92
Sardis	6.10	3.50	6.00
Spring Creek	20.00	2.00	1.00
Spring Hill	45.00		

No report from 4 churches in this association.

## NEWTON COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Bethel	73.70	14.00	20.00
Beulah	34.00		7.00
Bluff Springs	7.20		
Chunky		1.80	7.00
Clarke V. Mem.		55.55	30.00
Conehatta	10.55		
Cross Roads	2.10	4.13	
Hickory	120.15	70.50	29.00
Mt. Pleasant	6.00		
Mt. Vernon	5.71	1.92	11.25
New Ireland	19.26	10.34	48.00
Newton	350.00	106.26	208.00
Oakland			1.00
Pinkney	8.80		
Pleasant Hill		8.05	
Rock Branch	5.00		
Stratton	15.00	6.10	
Union	11.00	135.37	27.16

No report from 4 churches in this association.

## NOXUBEE COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Brooksville	218.55	66.58	28.00
Concord	46.73	9.61	1.00
Elim-Mashulaville	4.75	8.00	
Little Bethel	13.00		12.00
Macon	22.00	74.10	31.00
Shuqualak	88.00	100.70	27.00

No report from 4 churches in this association.

## OKTIBBEHA COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Adaton	3.00		4.00
Bethesda	46.50	11.20	4.00
Center Grove	4.41		
Liberty		1.25	
Longview		4.18	
Maben	40.00	26.64	22.44
Salem	24.00	23.00	24.00
Self Creek			6.00
Starkville	700.00	214.41	102.10
Sturgis	70.70	20.00	48.00

No report from 5 churches in this association.

## PANOLA COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Batesville	139.15	145.15	63.00
Como	45.00	49.10	87.50
Courtland	37.75	11.00	21.00
Crenshaw		30.88	18.00
Good Hope	21.00	9.02	49.00
Hebron		3.47	
Liberty Hill	14.01	11.44	9.00
Longtown		2.00	
Peach Creek		23.50	33.00
Pilgrims Rest	21.50	5.72	1.00
Pope	50.00	11.63	57.50
Sardis	519.30	239.67	56.10
Union	48.75		

No report from 6 churches in this association.

## PEARL RIVER COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Carriere	88.28		
Fords Creek		17.67	
Good Year	70.70	1.45	
Harmony	25.12		
Henley Field	2.00		
Juniper Grove	22.00	2.00	1.00
Napoleon	2.20		
New Palestine	17.12		
Oak Hill			4.00
Picayune	510.00	210.18	29.00
Pine Grove	66.80	40.81	29.00
Poplarville	324.50	87.50	17.00
Roseland Park	29.12		
Rowlands	7.50		7.00
Union	100.57	22.38	20.00
West Union	18.40		2.00
Zion Hill	4.10		

No report from 10 churches in this association.

## PERRY COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Arlington	1.75		
Beaumont	18.27	3.72	
Brewer	5.00		
Calvary			5.00
Good Hope	1.67		
New Augusta	36.00	10.80	65.20
Oak Grove	27.25		20.65
Progress	4.00	3.00	6.00
Prospect	15.00		.80
Richton	143.95	48.26	2.00
Seminary	10.00		
Union	2.89	10.00	

No report from 4 churches in this association.

Church	Co-op.	Specials	5M Club
Balachitto	50.00		
Bogue Chitto	2.75	8.20	1.00
Fernwood	177.30	89.25	74.00
Friendship	88.00	23.00	13.00
Holmesville	6.00		
Johnston's Station	4.00	2.35	
Magnolia	466.74	487.46	105.00
McComb, Central	267.86	75.00	49.00
" East	142.69	27.00	30.00
" First	1,122.09	478.28	242.00
" South	180.00	23.55	
Mt. Zion	15.00	15.00	
Navilla	15.00	17.05	
Osyka	127.32	27.35	37.00
Progress	66.36	26.65	7.00
Silver Creek	16.11	1.89	
Silver Springs	68.00	12.00	
Summit	98.00	26.25	50.00
Tangipahoa	22.51	21.37	
Thompson	34.31		
Union		1.62	

No report from 1 church in this association.

## PONTOTOC COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Algoma		14.20	
Carey Springs	8.75		
Cherry Creek	71.50	19.20	24.00
Duncan Creek	1.50		
Ecu	59.47	91.10	39.00
Emmanuel	11.35		
Furra		12.00	
Liberty	9.00		
Longview	16.67		14.00
New Prospect			1.00
Oak Hill	2.80		
Pontotoc	474.15	234.25	77.00
Randolph	5.00	3.00	4.00
Shady Grove	10.60		
Tocopolia	23.28	12.00	12.00
Toxish	73.39	53.00	39.68
Troy			5.00
Turnpike	1.50		
Wallfield	3.00		
Woodland	3.75	5.25	12.00
Zion		4.50	14.00

No report from 11 churches in this association.

## PRENTISS COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Booneville	270.81	53.43	9.00
Gaston	14.00	3.00	46.00
Mt. Zion	5.50		
Osborne Creek		4.10	2.00

No report from 9 churches in this association.

## RANKIN COUNTY ASSOCIATION

Church	Co-op.	Specials	5M Club
Rankin Co. Assn.		55.25	
Antioch	3.00	3.36	
Brandon	180.00	133.80	30.00
Briar Hill	25.60	23.07	37.17
Clear Branch	13.65	14.00	8.00
Clear Creek			
Puckett	26.00	14.35	5.00
Concord	14.95	5.10	
County Line	8.00	1.00	
Dry Creek		19.40	9.00
Fannin	11.05		
Hickory Ridge	1.62	8.00	9.00
Leesburg	30.00	11.20	2.00
Mt. Creek	39.60	28.65	6.00
Mt. Pisgah			
or Pisgah	6.50	11.16	
Oakdale-Langford	16.67	43.53	14.00
Pearson	16.77	3.00	14.00
Pelahatchie		93.42	19.00
Rehoboth	27.50		3.00

Try it TODAY

**Morning Joy**

VACUUM PACKED

In useful glass jars and in the familiar can

**Wintersmith's Tonic**

**MALARIA**

A Good General Tonic

Church	Co-op.	Specials	5M Club
Richland	26.00	22.50	9.00
Rock Bluff	8.50	3.00	
Rock Hill	1.00		
Star	77.28	42.32	12.00
Steens Creek	295.41	176.03	100.00
Union	14.85	3.00	2.58

No report from 4 churches in this association.

## RIVERSIDE ASSOCIATION

Church	Co-op.	Specials	5M Club
Belen	37.00	45.55	17.00
Clarksdale	539.87	113.88	141.00
Crowder		22.80	47.00
Darling			5.00
Dundee		8.50	
Hollywood	6.20	1.00	
Jonestown		18.41	17.00
Lambert	2.50	3.75	5.00
Lula	27.45	60.10	8.00
Lyon	489.76	289.50	83.00
Marks, First		99.30	31.00
Sledge		12.70	32.00
Tunica		131.09	37.00
Vance			11.00
Walnut	1.85	18.00	



Church	Co-op.	Specials	5M Club
Ridge	10.30	2.00	
Salem			4.00
Sardis-Sebastopol	123.10	16.16	18.00
Springfield			
No report from 5 churches in this association.			

SIMPSON COUNTY ASSOCIATION			
Antioch	7.50	.50	
Bethlehem	9.70	1.25	
Beulah	5.12		23.00
Braxton	10.05	49.42	23.50
YLo		28.00	7.00
Goodwater		7.40	
Harrisville-Liberty	16.70	23.02	15.00
Magee	341.00	313.07	134.00
Mendenhall	266.64	57.00	76.50
Mt. Zion	14.66	26.92	
New Bethlehem		5.00	18.00
New Hope	10.74		
New Zion			5.02
Palestine	3.30		
Pine Grove	5.13		16.63
Pinola	3.00	16.97	
Pleasant Hill	11.40	31.45	
Shivers	6.00	9.00	
Silom	4.59		1.75
Stonewall		9.00	
No report from 18 churches in this association.			

SMITH COUNTY ASSOCIATION			
Center Hill	3.05		
Cohay-Pine Union	26.90	5.00	5.00
Concord			1.00
Good Hope	1.70		
Goodwater	26.99	3.65	
High Hill	4.25		
Liberty	8.00		
Lorena	14.08	5.53	
Mize	16.00	3.70	1.00
Polkville	3.54		1.00
Raleigh	10.00	21.10	9.00
Sardis	5.60		
Shady Grove	41.70		
Sherron	4.50		
Sylvan Grove	.75		
Sylvarena	5.00	16.90	22.00
Taylorville		116.37	40.75
White Oak			24.00
Wilkerson Mem.	6.20		
No report from 20 churches in this association.			

SUNFLOWER COUNTY ASSOCIATION			
Bethel No. 3-			
Fairview			1.00
Blaine	25.25	2.00	7.00
Dockery			5.00
Doddsville		24.50	39.00
Drew	745.20	502.15	90.00
Indianola	281.80	344.81	110.30
Inverness	130.00	125.15	58.00
Jones Bayou	5.25	12.75	8.00
Moorhead	100.00	76.17	56.40
Rome		13.69	8.00
Roundaway	6.54		2.00
Ruleville	120.65	177.32	43.00
Sunflower	62.00	146.85	28.00
No report from 4 churches in this association.			

TALLAHATCHIE COUNTY ASSOCIATION			
Ascalmore-Paynes	5.00	26.20	6.00
Ashland-Cascilla		3.25	6.00
Charleston	93.25	518.00	127.00
Enid-Bethany	5.00		
Friendship No. 1		2.52	
Mt. Pisgah	20.20	5.40	
Paul	7.00		6.00
Philipp	35.00		
Spring Hill	30.00		
Sumner	172.37	49.78	49.00
Tutwiler	6.35	58.78	33.00
Webb	42.57	58.17	18.00
No report from 4 churches in this association.			

TATE COUNTY ASSOCIATION			
Arkabutla			
Hopewell		23.11	5.00
Coldwater		40.41	29.00
Evansville	4.82		
Hickory Grove		5.00	
Mt. Zion			
Independence		27.61	19.00
New Hope	6.00		
Senatobia		26.00	12.00
Tyro		5.00	1.00
Wyatte		2.90	
No report from 6 churches in this association.			

TIPPAH COUNTY ASSOCIATION			
Chalybeate	14.90	23.14	16.00
Dumas	9.00		1.00
Falkner		3.00	29.00
Fellowship	3.32	1.50	
Harmony		25.00	
Lowrey Mem.	902.64	586.82	294.50
Palmer	11.20		
Providence	104.00	7.26	13.00

Church	Co-op.	Specials	5M Club
Ripley	60.00	48.30	62.25
Shady Grove	45.00		11.00
Walnut	100.00	12.00	99.00
No report from 13 churches in this association.			

TISHOMINGO COUNTY ASSOCIATION			
Belmont	11.50	23.30	27.20
Eastport			1.00
Highland	5.00		
Iuka	12.00	86.84	66.00
New Salem	2.00		
Tishomingo	10.52	2.45	11.50
No report from 15 churches in this association.			

UNION ASSOCIATION			
Beech Grove	2.00	6.00	2.00
Elmo	24.45	18.00	
Fayette		23.46	4.00
Lorman-			
Fellowship			2.00
Port Gibson	101.75	16.35	18.00
Red Lick	12.80	43.48	11.45
Union Church		6.52	1.00
Unity		11.00	
No report from 4 churches in this association.			

UNION COUNTY ASSOCIATION			
Amaziah	14.02	5.35	17.00
Beech Springs		6.15	
Bethel	10.15		
Beulah	3.00		
Blue Springs		3.85	6.00
Center	1.50	37.25	15.00
Christian's Rest	1.00		
Fredonia	6.92	42.10	
Glenfield		5.60	
Harmony	4.31		
Ingomar	56.32		32.80
Jericho	26.39		8.00
Liberty	9.03	3.00	
Macedonia	90.50	23.00	24.00
Mt. Gilead			4.30
Mt. Pleasant-			
Wallerville			20.50
Myrtle	30.15	5.00	38.00
New Albany	488.06	501.32	81.10
New Harmony			7.00
New Prospect		4.20	
Old Oak Grove	5.55		
Pleasant Dale	1.50		
Pleasant Ridge	9.00		
No report from 4 churches in this association.			

WALTHAM COUNTY ASSOCIATION			
Centerville	10.00		
Crystal Springs	67.00	6.15	8.00
Dinan		8.45	
Enon	33.10		
Knox	3.50	7.74	
Lexie	46.00	69.00	22.00
Magee's Creek	14.00	10.00	
New Zion		9.10	
Salem		2.25	
Tylertown	771.83	328.77	48.60
Union		7.45	
No report from 2 churches in this association.			

WAYNE COUNTY ASSOCIATION			
Bucatunna	50.25	96.17	35.50
Clara	39.89	1.00	39.00
Clear Creek	5.16		2.00
Denham		1.90	
Eucutta			6.00
Evergreen			8.00
Liberty			5.00
Mt. Zion	39.67	16.80	15.00
Pleasant Grove			1.00
State Line or			
Johnson Creek	61.30	22.50	7.50
Strengthford			5.00
Waynesboro	195.20	41.39	34.00
No report from 9 churches in this association.			

WINSTON COUNTY ASSOCIATION			
Winston Co. Assn.	6.00		
Bethel	13.63	7.67	24.00
Calvary		13.40	36.00
Enon	5.85	13.94	13.00
Good Hope	11.70		9.00
Gum Branch	4.20	6.67	
Liberty	26.36	6.00	11.00
Louisville	115.00	138.00	222.40
Mt. Carmel			
Noxapater	187.32	32.22	60.00
Poplar Flat		8.96	4.00
Shiloh	28.42		
No report from 11 churches in this association.			

YALOBUSHA COUNTY ASSOCIATION			
Bethel			3.00
Big Springs			1.00
Camp Ground			3.00
Coffeeville	137.24	106.30	106.00
Elam	7.29		

Church	Co-op.	Specials	5M Club
Oakland	42.17	19.88	14.00
Scobey		10.15	2.00
Scuna Valley	35.00	17.00	1.00
Shady Grove or			
O'tuckalofa	11.50		
Sylvarena			3.00
Tillatoba		35.00	
Water Valley	439.30	283.40	93.00
Wayside	12.50		6.00
No report from 10 churches in this association.			

YAZOO COUNTY ASSOCIATION			
Anding	20.50		18.00
Bentonla	11.39	7.30	12.00
Bethel-Blackjack		24.60	60.00
Center Ridge		2.50	
Concord	60.41	5.22	15.00
Eden	123.20	68.65	113.00
Hebron	14.00	1.75	29.00
Holly Bluff	2.50	15.75	8.32
Melrose	7.25	12.80	
Nod-Bethlehem			10.45
Providence	2.50		
Rocky Springs	6.31		
Satartia			3.00
Short Creek	4.87	.70	
Yazoo City	293.45	154.17	137.00
No report from 4 churches in this association.			

ZION ASSOCIATION			
Bethel	41.40		9.00
Double Springs		8.69	
Eupora	50.00	19.18	78.00
Mantee		29.95	28.00
Mathiston		45.35	10.00
Mt. Vernon			1.00
New Hope	55.94	8.00	19.00
Pilgrim's Rest	2.00		8.00
Sapa		4.91	
Spring Hill	4.00		1.00
Tomnolen	.85		
Walthall	10.12	7.83	44.00
No report from 15 churches in this association.			

## SUNDAY SCHOOL LESSON

(Continued from page 10)

"Love one another." Now, that is a law. "Oh, but you can't love by law." Yes, you can, if you will trouble yourself to learn what Paul means by love in this instance. Be actively desirous that your neighbor, that any one whom you may advantage has the best possible opportunity to be his best. Earnestly desire that the very best that may shall come to every man.

And if you will love your neighbor, you will not will him wrong. The law gets very slight chance to censure the man who loves his neighbor. Love leads to the fulfilling of the law.

We ought to do all this for the reason that our time in which to do good is so brief. Our entrance into the life beyond is much nearer now than it was. The time of our going to the Lord is near. It is time for us to wake up out of sleep and get busy about the work the Lord has assigned us here. Our salvation is nearer than when we believed, and nearer by every breath we have drawn since our conversion.

## Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

"The night is far spent, the day is at hand." It would not surprise me to know that Paul thought the return of the Lord in glory was imminent, just ahead, just over the hill of the future.

There are a lot of things we ought not to do. These are again summed up in the closing verses. Ours is a religion of negatives, but not of negatives only or mainly. There are a lot of things a Christian ought not to do. He is a great fool if he does the things he ought not to do. Make a list of them from this chapter.

Here in these closing verses is a fine temperance lesson. These verses command a life of self-control, and a life on intemperance makes that sort of a life impossible.

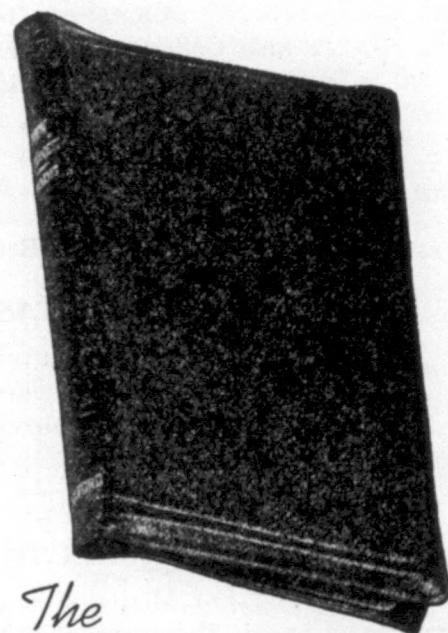
—BR—

Macon: Our revival meeting began Wednesday the 20th and will continue through next week. Rev. M. M. Fulmer of Alpine, Texas, is doing the preaching. Fine attendance and spirit marks the beginning of the meeting. Brother Fulmer will be remembered as one-time pastor at Hernando. He is doing real gospel preaching. Pray for us.—R. D. Pearson, Pastor.

—BR—

Trusty: "I'll do anything I can, warden."

Warden: "Well, don't put yourself out."—Ex.



## The THINNEST TESTAMENTS

### King James Version

Fit nicely into vest pocket or purse. Durable binding. Readable type. Just what you've been looking for!

NO. 0131X—Genuine leather, Morocco grain, overlapping covers, red under gold edges, special India paper. Size 3 1/4 x 2 3/4; only 3/8-inch thick. Contains Psalms. \$1.65.

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NO. 244X—Genuine Morocco, leather lined, silk sewed. Self-pronouncing type with words of Christ emphasized in bold letters. Size 2 1/2 x 4; 3/8-inch thick. \$2.50.

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# ENDOWMENT CAMPAIGN

## *Mississippi Woman's College*

Hattiesburg, Mississippi

By OTTO WHITINGTON, General Director



## HOW THE BATTLE GOES

We have raised in cash and pledges more than \$150,000.00. The goal is \$200,000.00. We must not fail now. Everything is contingent on reaching the goal—we just must have \$50,000.00 more. Statewide co-operation spells glorious success.

### LAST SUNDAY WAS M. W. C. DAY IN JACKSON.

Campaign was presented in all Baptist churches. Dr. W. E. Holcomb, president of Mississippi Woman's College, spoke at Calvary Baptist Church. Dr. D. M. Nelson, president of Mississippi College at Clinton, at the Griffith Memorial Church. Dr. P. I. Lipsey, editor of the Baptist Record, at Davis Memorial Church. Dr. H. T. McLaurin at Northside Church. Dr. J. M. Walker of Aberdeen, Miss., at Parkway Church. Otto Whittington at First Baptist Church.

Will the Brotherhood allow me to make three suggestions:

#### I. REACH QUOTAS.

Every church that has made its final report has gone over its quota. How we do appreciate this. Pastors, Sunday school superintendents, women and young people please help your church reach its quota. It can't hurt a church to give to the Lord's cause. The Lord said it was "more blessed to give." He's right. Please try to reach your quota.

#### 2. ACCORDING TO ABILITY.

Men and women who are able to give substantial amounts, if you were ever needed you are needed now. Many are able to give from \$1,000.00 up to \$10,000.00 to set forward a great school. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty." Send in your subscription or check now. You will be a blessing and get a blessing.

#### 3. REPORTS.

Please send in all reports next Monday if possible. We must check up on all money and pledges next week. If your church has not reached its quota but will assume it and guarantee to raise it please report to us early next week.

I want to again express my appreciation to those who have so loyally helped us thus far. When we have had time to check up, we intend to publish an honor roll of those who are loyal to the Convention's program of Christian Education.

Send All Money and Pledges to F. D. Montague, Trustee, Hattiesburg, Miss.

OLD SERIES  
VOLUME LIX.

With over f  
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